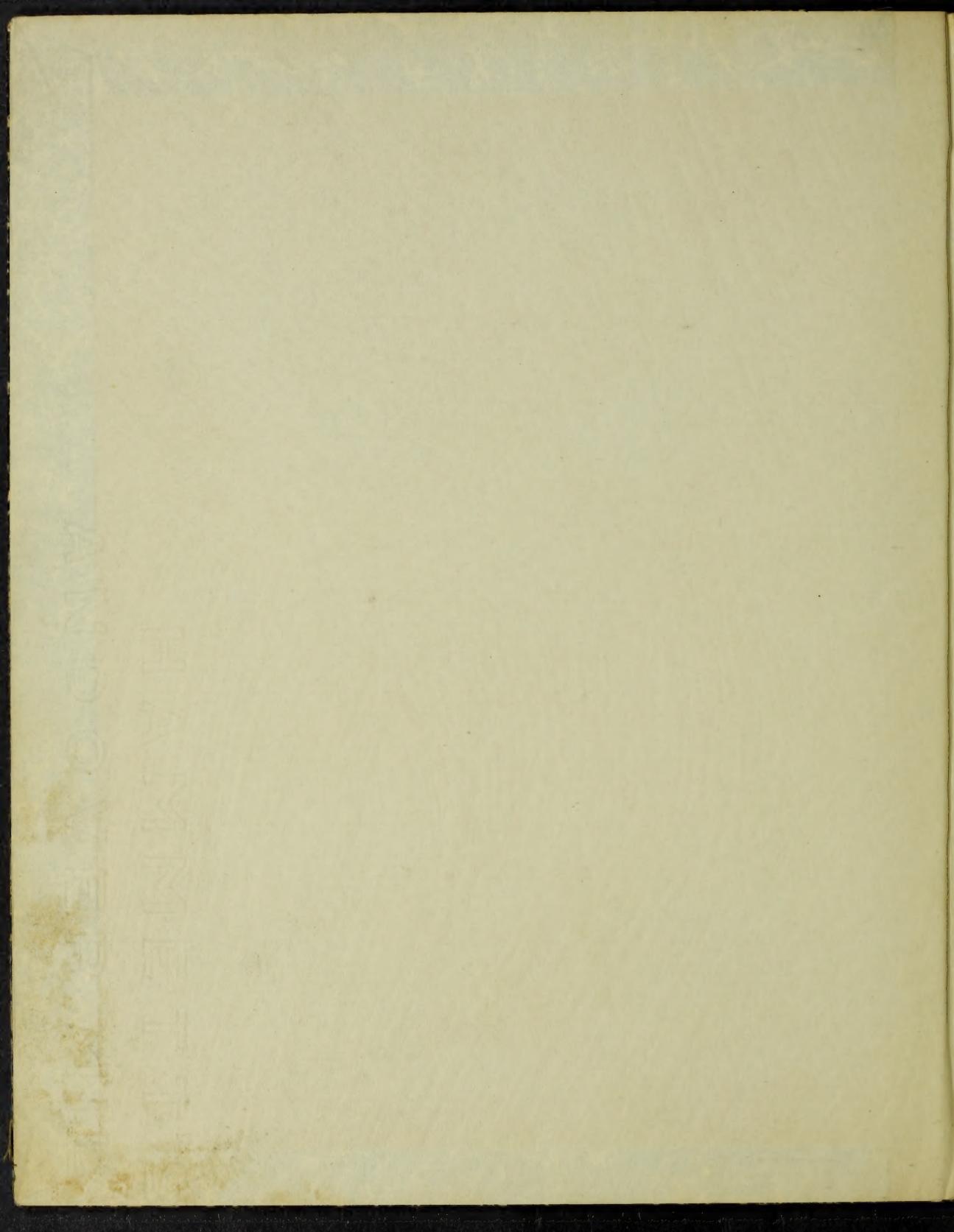
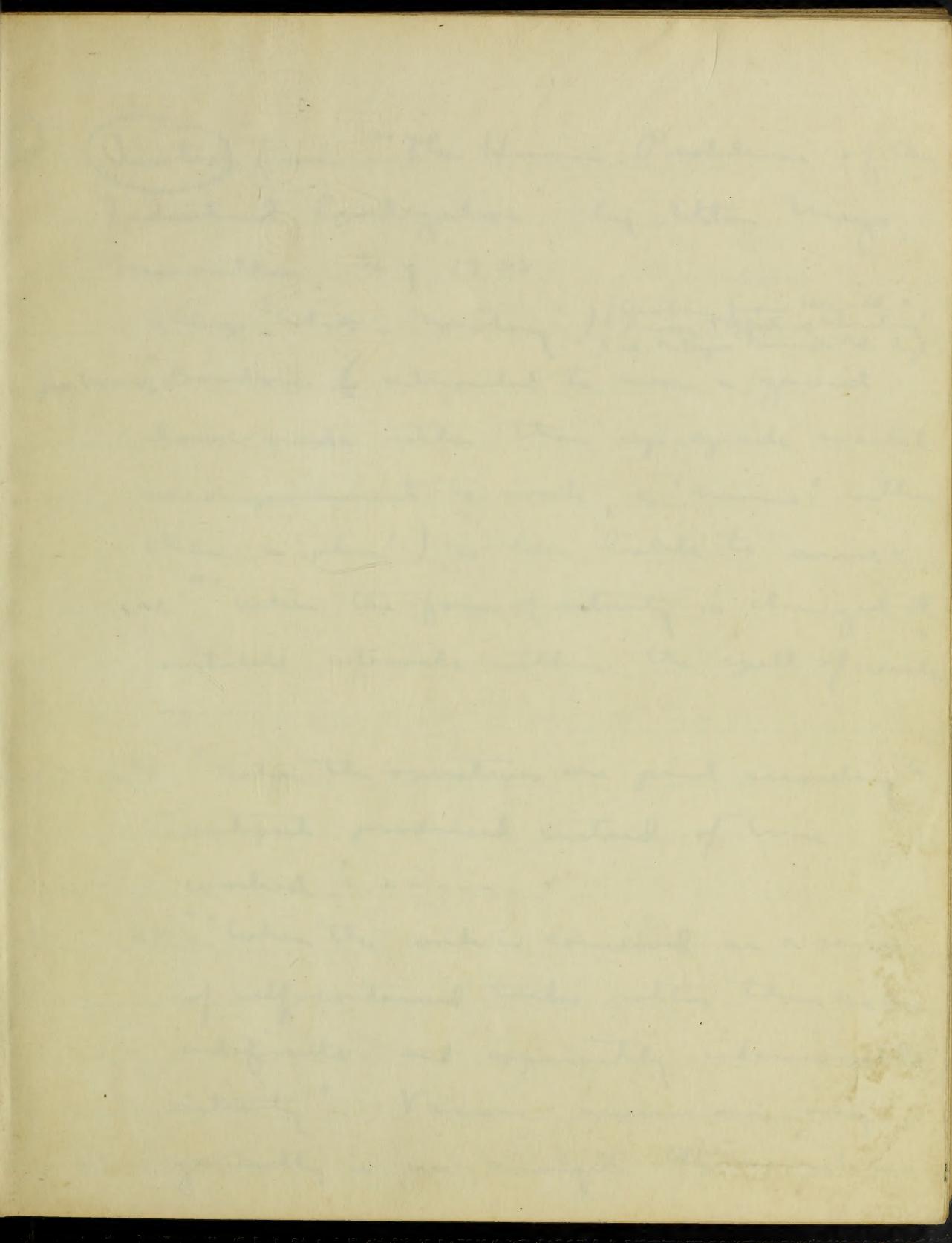


Name Richard B. Guy
Subject XXXVI
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INDONESIA
HAWAII
SOUTH MAMAH

Q Notes from "The Human Problems of an Industrial Civilization" by Elton Mayo,
Macmillan, N.Y. 1933.

(Chap 'What is monotony') [Annot. from W. G. T.
French & Effects of monotony
Ind. Fatigue Research Bd. Eng.]
pp 44-46 Boudouf (interpreted to mean a general
down-grade rather than up-grade mental
accompaniment to work, a 'minus' rather
than a 'plus') is less liable to arise:

(a) "when the form of activity is changed at
intable intervals within the spell of work." ---

(b) "when the operatives are paid according to
output produced instead of time
worked." ---

(c) "when the work is conceived as a series
of self-contained tasks rather than as an
indefinite and apparently interminable
activity". Various expressions very
generally in use amongst the operatives

Q (male spinning) convinced us that they regarded their work as 'an indefinite and apparently interminable activity'. To which they added forceful epithets.

(d) " when the operatives are allowed to work in compact social groups rather than as isolated units". The arrangement and nature of the work ~~produced~~ precluded any sociability or conversation. Although there were two or three pieces in each alley, they were always remote from each other and isolated unless emergency, which equally precluded sociability, brought them briefly together again.

(e) " when suitable rules are introduced within the spell of work". There had been no official rules, few

Q if any authorized books, and no suggestion of rest passes at the time when the inquiry began.

"at the beginning of the inquiry there were difficulties of observation owing to the fact that this was merely the latest of many investigations. The men were visitors under observation, and the management were ~~mainly~~ aware of this. At this point we were greatly helped by the collaboration of the Graduate Medical School of the University of Pennsylvania in the placing of a small dispensary in the plant with a qualified nurse in charge. ---

But the nurse in charge, in addition to her hospital qualifications, was an expert 'interviewer'. The method she followed was very similar to that described

Q above by Culpin and Smith. She found that the majority of those who visited her were glad to give a very detailed personal account of themselves. In all such situations she would listen carefully and would not 'interfere with questions'.

p. 73. "The most significant change that the Western Electric Company introduced into its 'test room' bore only a casual relation to the experimental changes. What the Company actually did for the group was to reconstruct entirely the whole industrial situation. Thus May Smith has nicely observed that the repetition work is 'a thread in the total pattern', but ~~that~~ 'is not the total pattern'. The Company, in the interest of developing a new form

of scientific control - namely, measurement and accurate observation - incidentally altered the total pattern, in Miss Sutliss analogy, and then experimented with that thread which, in this instance, was the work of assembling relays. The consequence was that there was a period of during which the individual workers and the group had to re-adapt themselves to a new industrial milieu, a milieu in which their own self-determination and their social well-being ranked first and the work was incidental.

The experimental changes - rest-pauses, food, and talk at appropriate intervals - perhaps operated at first mainly to convince them of the major change and assist the readaptation. But once

Q

the new orientation had been established, it became proof against the minor experimental changes." [5 girls, on this repetitive work were put in a room by themselves, under good conditions of light, heat, ventilation, humidity. ^{resources being in part} careful ~~regular~~ individual records of production. See question. Rest periods in middle of AM & PM, also food. Production went way up & stayed up for 5 yrs.]
....

74. "May Smith quotes Cyril Burt's apt description of 'multiple determination' in his discussion of juvenile delinquency. 'A particular result is not caused by some one factor operating equally on all people, so that the presence of this factor invariably would produce the same result.'

Prather is it that there are several factors which together, operating on a particular temperament, will produce the result? The Fatigue Laboratory researches show us a number of mutually dependent factors in equilibrium, a change in optimal conditioning, and a change throughout the whole organization which is the organism. In the presence of such a change the individual may be able, by virtue of a

shift of inner equilibrium, to keep going, without effort or damage; the diagram which showed the difference between the athlete and untrained person illustrated this.

On the inner equilibrium may be temporarily overthrow, in which case the untrained man stops

running. The athlete can achieve a 'steady state' in a greater variety of external changes and under conditions demanding much greater effort - having achieved this adjustment of inner equilibrium he 'keeps on going definitely'. The Western Electric experiment was primarily directed not to the external condition but to the inner organization. By maintaining the 'temperamental' inner equilibrium of the workers, the Company enabled them to achieve a mental 'steady state' which offered a high resistance to a variety of external conditions.

"I have said that this is merely discipline and is no more than a first step towards the

G regressive analysis. T. N. Whitehead,
by a fortunate use of mathematics,
has embarked upon an analysis of
the records of output which promises
to be of highest interest. -- For
example, he tends to the view that
learning and skill are not capacities
which are achieved once and for all
time by a given individual. On
the contrary, the individual's skill is
re-achieved each day and consequently
depends in some degree upon the
external conditions of that day
and inner equilibrium; while
this would probably be admitted
at once by any neurologist, its demon-
stration from a working curve is un-
usual. He finds also that in a
group such as that described the

"very best results", etc.

Q

determination of muscular movement
is partly socially and partly individually
conditioned. The gross muscular move-
ments seem to be determined by one's
neighbors after some years of associa-
tion; the manipulative move-
ments appear to be more individ-
ual. " — .

pp 12-19. 5 miles sprints at the Harvard
Fatigue Laboratory where various subjects
ran on a treadmill at a
rate of 9.3 kilometers per hr for 18 to 20
minutes. They were in different
degree of training, the athlete being
a man of 40, the one in poorest training
who had never run before was a boy
of 18. The indices measured were
lactic acid increase, carbonic acid
absorption capacity of blood, the pulse rate

and net oxygen consumption per kilogram
of body wt. The studies were first
reported in the Journal of Physiology Vol LXXI
2, Oct 10, 1928 "Studies in muscular
activity" by Dr. D. B. Bill; also in
'Living Machinery' by A. V. Hill (Somell
Sectures), - & 'Dynamical Change During
in man at Work' by A. V. Pease, D. B.
Bill and others, J. of Physiology,
Vol LXXI, # 2 Oct 10, 1928.

⑪ ⑫ ⑬ " From the standpoint of the efficiency
of the body as a machine, final anal-
ysis of the data above mentioned
shows the great advantage of viewing
the organism as a result of physical
training. The capacity of the athlete
lies in his ability to meet the demand
for oxygen, enabling him to main-
tain an internal environment very

Q
ing within narrow limits only for the resting state. It is a well-established principle in physiolog-
ical function and we go back
in hand. The increased metabolism
resulting from muscular exercise
is met effectively only in the
trained subject, through the co-
ordination of a number of factors,
the response, in general, being about
what might be expected in a
well-integrated system accustomed
to such demands. - - -

"Physical training increases the lung capacity, reduces a slow pulse rate, increases the stroke volume of the heart, reduces systemic blood pressure during work, and probably greatly increases the capillary diffu-

ion area in the muscles as it does in the lungs. Coöordination of these and other unknown factors by the nervous system results in the provision of an adequate supply of oxygen to meet the needs of the organism up to levels of relatively severe work, with the maintenance of optimum conditions within the body for long periods of time.

23. "On the other hand, the physiologists equally describe and measure extractions in which the individual continues to perform the task at hand — even under the experimental conditions. In such instances, they point out, he achieves a 'steady state'. He is equal to the task, his inner equilibrium is maintained at

the higher expenditure of energy.

'Similarly during continuous muscular exercise a "steady state" is reached when the demand for oxygen is adequately met. Such a steady state implies a relatively constant total ventilation, elimination only of carbon dioxide produced in metabolism, steady pulse and respiratory rates and a constant internal environment. Given that an individual can achieve this steady state, one is entitled to expect that "optimum conditions within the body will be maintained "for long periods of time."

[Relate this to psychological calm produced by meditation^(P.M.)]

p. 110. [Referring to Janet's 'Les Obsessions et Psychasténie' and 'Les Névroses']
"In these studies he insists, and illustrates freely from case material, that the chief characteristic of obsession is an utter incapacity to respond adequately to any present situation and especially to a social situation. Even when alone these subjects are afraid of, and avoid, anything of the nature of decision or action. In describing this incapacity in greater detail, Janet first points to the highly organized and complex equilibrium involved in any ordinary act of attention in the normal person. It is customary to speak of attention as if it were essentially

a single fact - the characteristic unit, as it were, of mental life. We make this assumption because the individual of normal organic and mental health very concentrates upon this or that aspect of the world about him without ever realizing how complex are the controls he takes for granted. Our mental life, says Janet, 'not only consists of a succession of phenomena coming one after the other and forming a long series -- but each of these successive states is in reality a complex state; it contains a multitude of elementary facts and owes its apparent unity to syntheses alone, to the

equilibrium of all these elements!

Since it is only by means of attention, and the organization which it presumes, that we can actively relate ourselves to the reality about us, it follows that any individual in whom this capacity is in any degree diminished, but whose mentality is otherwise undamaged, experiences a feeling of incompleteness and unreality which makes him still more miserably aware of his difference from, and inferiority to, other people. Janet points out that obsessives are 'perpetually distracted'; they have great difficulty in 'blending' or 'putting order into their ideas'. Deficiency of 'fixing' and 'mutation'

ing attention' is 'this sleep trouble'.
There may be an exaggeration of
spontaneous attention with a
weakening of voluntary attention -
when they begin to do some
simple act they find it diffi-
cult to stop. The constant re-
checking of their work mentioned
by Culpeper and Smith is thus
always present as a symptom.
Such subjects are very doubtful
of descriptive studies in which
there is some question of fact;
they prefer ideas and above all
abstract ideas. ---

113. --- Janet demonstrates at length
that a person who is not in
any sense an obsessive will
nevertheless respond obsessively

to any experience of obvious personal inadequacy in a situation which is to him important. Any sufficiently wholesale disturbance of an individual's personal equilibrium with the reality about him will tend to carry an obsessive consequence in his thinking. The provoking occasion may be an organic unbalance, one of the fatigues; or it may be a social experience of personal futility. In either event he will display for the time being the obsessive reverie, the elaborate delusion, the morbid preoccupation with unreal personal issues. If he cannot adequately 'think through' the situation to amended action, he

will proceed to 'overlook' his
situation in terms of false
alternatives, just as the ob-
noxious does. For the period of
such disturbance, even the
most capable individual will
lose his usual control both
of attentional capacity and of
reflection or memory. He will
suffer a diminished power of
quick adaptation to actual
situations, especially the social;
he will be unable, for the
time being, to prevent himself
from thinking in an exaggerated
and distorted fashion about
himself and other people.

114. (1) Is there some experience
which might be described as an

experience of personal futility - a common incident of industrial organization for work?

"(c) Does life in a modern industrial city in some unrealized way predispose workers to excessive response?"

"d. -- "The condition of affairs which revealed itself was not at all that which might have been expected. There was no great evidence of that 'deadening' effect of machine minding or routine work which literary critics commonly suppose to be the chief problem of a mechanical age. There was no reason to suppose that the personal or human quality of the supervisor was essentially de-

jective. But many 'conflicting
forces and attitudes' were
'working at cross purposes with
each other.' This conflict centred
about 'the focal point' of an
industrial situation; namely,
the work and the manner of
¹¹⁴ its performance. Somehow or
other, no effective relationship
between the worker and his
work had been established,
and once a community of
interest at this point was
lacking the group failed to
establish an integrative identity
and fell into a degree of dis-
cord which no one could
understand or control.

"In a particular instance it was

found that neither the superintendents nor any of the working groups really knew the 'boycy' that had been set nor the facts considered in its determination. They did not clearly understand the method of payment on the job. The whole department abhorred with protective devices, some of which were known to the supervisor and others not so known. On a first observation there was a tendency to ascribe this to an alleged habit of 'restricting output'; it was quickly found that this phrase expresses a gross simplification which is essentially untrue. Apparently it is not enough to have an enlightened

Company policy, a carefully derived (and blue-printed) plan of manufacture. To stop at this point, and merely administer such a plan, however logical, to workers with a take-it-or-leave-it attitude has much the same effect as administering medicine to a reluctant patient. It may be good for him, but he is not persuaded. If an individual cannot work with sufficient understanding of his work situation, then, unlike a machine, he can only work against opposition from himself. This is the mental nature of the human; with all

the will in the world to coöperate, he finds it difficult to persist in action for an end he cannot truly see. From this it follows that the more intelligent an industrial method, the more difficulty does it encounter in performance and ~~and~~ action. This is because if intelligent it changes as a method in response to externally dictated need or with the progress of invention — and fails to carry its workers intelligently with it. Many varieties of situation were discussed at Hawthorne, but whenever the symptoms described as 'restriction' clearly showed

themselves, something of exasperation or a sense of personal futility was also evoked.

There was a conflict of loyalties - to the Company, to the supervisor, to the working group - and no possibility of solution, except by improved understanding. Whether they admitted 'stalling' or no, workers opposed this die-here for a situation which imposed upon them a constraint and a disloyalty. Evidently the more intelligent a company policy, the more necessary is it that there shall be a method of communicating understanding.

'down the line'. And this method of communication must include the interview - that is, it must know and effectively meet the real difficulties which involves the whole experience and agrees, and must take account also of personal disability: ---

"Human collaboration in work, in primitive and developed societies, has always depended for its perpetuation upon the evolution of a non-logical code which regulates the relations between persons and their attitudes to one another. It rests upon a merely economic logic of production - especially if the logic is frequently changed - into

face with the development of such a code and consequently gives rise in the group to a sense of human defeat. This human defeat results in the formation of a social code at a lower level and in opposition to the economic logic. One of its symptoms is 'retention'. In its devotions and to this enlightenment, the French Nation had learned something of the personal exasperation caused by a continual experience of incomprehension and futility. It had also learned how such a consequence such experience comes for industry and for the individual. ---

122. -- "There is a question formulated by the research division at Hawthorn which we take with us, the second of the two stated in the last chapter: Does life in a modern industrial centre in some unmeasured way predispose workers to some one response? We may take it as decided that it is far too easily possible for an intelligent worker to experience something of futility and desperation in modern industry and business, although little can as yet be said of its reason"

126 [Referring to 'Delinquency Areas' by Clifford Shaw, U. of Chi. Press 1929]

-- "Shaw says, 'It has been

most common in discussions of delinquency is to attribute causal significance to such conditions as poor housing, overcrowding, low living standards, low educational standards, and so on.

But these conditions themselves probably reflect a type of community life. By treating them as tests only symptoms of more basic processes. --

In short, with the process of growth of the city, the invasion of residential communities by business and industry causes a disintegration of the community as a unit of social control. This disorganization is intensified

51

by the influx of foreign national
and racial groups whose old
cultural and social controls
break down in the new cul-
tural and racial situation of
the city" - - -

"According to Shaw Clifford
Shaw, delinquency and immorality
are symptoms of the
disintegration of social controls.
Since misunderstanding is
possible, it is necessary to
point out that Shaw does
not mean the kind of control
exercised by another person, by
a court of law, or a legislative
mandate. He means the inner
compulsion to think and act
in a way that is socially

acceptable, a compulsion which is imposed upon an ordered community by social tradition. This is the only compulsion that is ever really operative in a social group; courts and their principal officers & legislative enactments are effective only when they express an implication of an accepted and traditional method of living.

"Slow calls attention to the fact that an increase of delinquency and crime is indicative of disintegration in those social controls which are necessary to ordered living and progress. But there are not the only symptoms. Dr. Cavan in his study of the incidence

33

of suicide in Chicago { "Suicide," by Ruth Stone Cowan, U. of Chi. Pr. 1928 } is also able to use maps similar to those used by Shaw and to demonstrate that the rate of suicide is highest in those areas which show other evidence of social disorganization. There is not a complete coincidence with the Shaw areas, because in Chicago, as in other communities, occupational ~~groups~~^{types} of a professional types, for example, show a comparatively high suicide rate. This lack of complete coincidence is, however, of special interest because the Cowan hypothesis, that 'personal disorganization' follows a breakdown in community organization, finds confirmation even with respect to the professional instances in special case studies.

Diligency and crime's evidence
mainly of gross breakdown; it does
not follow that a relative freedom
from gross breakdown indicates
immunity ~~to~~ to social disintegra-
tion." [Breakdown is not wholly an
accruite word, for in many instances
the community has never expected in
health at all. Cf. case of Middle
ages or Europe ~~now~~.] [Relate the
foregoing to tasks of perfect needs]

128 "There are many of us who tend
to think of the alleged 'new freedom'
in act and thought, possessed by
an individual in a modern society, as
a clear gain. Such thinking is hollow

129 of two facts: there are, first, that a
diminished social control demands a

conscious of intelligent self-control and, second, that any movement in the direction of this so-called freedom will draw from the individual a measure of social understanding and support which he is usually unable to do without."

129. [Re Durkheim] "His main purpose even in the year 1897 was to show that an industrial civilization, in proportion as it undergoes rapid development, tends to suffer from an ill which he terms anomie-anomia. This has sometimes been literally translated as 'lawlessness' - which does not quite express Durkheim's meaning. His central claim is, first, that a small society lives in an ordered manner such that the interests of its

members are subordinated to the interest of the group. He does not mean anything that is political or, in my opinion, even moral by this subordination. His reference is rather to the fact that an individual born as member of such a community can, during ~~young~~
and adolescence, see ahead of him the function he will unquestionably ~~perf-~~ fulfil for the group when he is an adult. This anticipation regulates his thought and action in the developing years, and in adulthood culminates in ratification and a sense of function for, and vicinity to, the society. He is throughout life solidaric with the group. Modern development, Durley,

him along, has brought to an end
the life of satisfactory function for the
individual and the group. We are
facing a condition of anomie, of
plunderance in living, which is
becoming characteristic both of
individual lives and of communities.
This is due, at least in part, to
economic development. 'For so long
as a producer could only dispose of his
products in the immediate vicinity,
the moderate gain possible did not
greatly over-pile his ambition.
But now that he can claim the
whole world for customer
now, before so unlimited a prospect,
can his ambition continue to accept
its former limitation?' Durkheim
contends that individual manning

are lancing into others' movement,
planning self development - a method
of living which defeats itself
because achievement has no longer
any criterion of value; happiness
always lies beyond any present
achievement. Despair takes the
form of ultimate disillusion - a
despise with the 'futility of
modern pursuit'. --

132. "In all the early stages of his
development the child requires a
normally constituted home and
family affection; he needs also and
equally the companionship of
other children of his own age under
the conditions afforded by an
ordered society. The unit of
social organization is not the

human individual, nor is it the family; it is a group of families living in an ordered relation with each other. [Can you find a solution to be the means of making part of that ordered relation of families? (Aug.)] Freud has succeeded in showing that the父亲 is socially maladjusted, that his attitude even to his own family is peculiar and distorted.

Further investigation shows that the family which produces him is itself inadequately related to the communal life. The effect of Freud's inquiry is therefore to demonstrate that the maladjustment of the nemotic is a social maladjustment; his disability is not an individual but a social problem. -- If we disregard

the controversial aspects of his theory
we are most certainly entitled to
conclude from his inquiries that
a social situation which shows
extensive disorganisation will also
show a higher tendency to ob-
^[ex] vision in its individual members
than an ordered community. This
will not necessarily find expression
merely in a greater number of ex-
treme cases; it will also show
itself in the form of a higher
incidence of deviant thinking in
those who otherwise are sufficiently
'well adjusted' and sufficiently capable
of social living." --

135. " -- But, says Plant, in helping a
remoter, the propagandist sometime
forgets to ask whether there is

any longer a social order to which the patient may adjust. ---- But goes on to point out that as a growing up is this, one must expect children to grow up with the same sense of social significance and order, with the same capacity of self-control, as children brought up in an environment of greater stability and more obvious collaborative function. --- Just as our political and economic studies have for two hundred years tended to take account of only of the economic functions involved in living, so also in our actual living we have inadvertently allowed processes of economic development to lead us into a condition of complete social disintegration. As Hilleman

ays, the most important problem for a complex and rapidly changing society is the continuance of man that will insure the preservation of a social integrity of function side by side with the development of function. It is probable that the work a man does represents his most important function in the society; but unless there is some sort of integral social background to his life, he cannot even assign a value to his work." ---

147.⑥ In aging lives-fair .
strongly "will failed to see
that the taint of Dreyfus' state-
ment [that political goals should leave
industrial development to work out its
own destiny] is limited to those

situations in which the integrity and health of the social organism can be assumed. Through the nineteenth century industry developed greater complexity, and popular government was extended by successive stages; finally certain symptoms of the social economie of which Durkheim speaks began to manifest themselves. With the emergence of these symptoms political activities were redoubled, but questions of the health of the social organism still received no attention. Thus as other functions of social control diminished or disappeared and the political function alone survived, political control again emerged as the sole organ in actuality of social organiza-

tion. This was not interpreted as being the almost inevitable symptom of social ill-health that it historically is; it was welcomed as a liberal advance. So the doctrine which began by assigning to political regulation a mediating function in social organization, ended by finding it the only available means to such organization. An unduly liberal political theory had permitted important social changes to pass unnoticed. ---

(b) "Ignorance and unwillingness of social change. In Wilhelm, towards the end of the 19th century, was led by his studies of social disorganization to claim that organization by the State can never be effectively maintained for that

voluntary collaboration in work and living which is the symptom of health in a society. When he said this he was considering not the adequacy of any political or social doctrine but the actual course followed by historical civilized development.

The successive creation of larger economic units by the coalescence or absorption of smaller units has enabled civilization to give its citizens greater material comfort; it has also, he says, destroyed individual significance in living for the majority of such citizens. What is a fatal characteristic of our historic development is that it has necessarily destroyed all the ancient social backgrounds. One after another they have been blanched either by the slow usury of time or by violent revol-

ution, and in such a fashion that nothing has been developed to replace them. --- The France that was left convalescent after the Revolution, made the discovery, he says, that all the important secondary organization - secondary, that is, to the State - of its social life had been annihilated. He points out that only a solitary factor of collective organization has survived the torment - the political state. By the nature of things, since social life must be organized, there must emerge a tendency for the State to absorb into itself all organizing activity of a social character. The long result of our history is therefore that at the point of t

highest culmination the social order is annihilated and a solitary, organizing activity, the political State, is left facing 'a disorganized dust of individuals'. But the State cannot organize effectively; it is centralized politically and geographically and consequently is always too remote morally and spatially to possess anything of the living reality of active collaboration for individuals. This retards the secondary organizations of society and to power. The State therefore finds its difficulties of control increased; simultaneously the individual, freed from all ultimate social relationship, is abandoned to a disordered isolation and demoralized.

"These views are exaggerated, as we

have seen, nevertheless they are interesting as defining one of the major problems of our time which cannot be successfully attacked by merely political methods. -- (Detail this to groups & meditation & K. day)

[On R.H. Tawney's "Agrarian Society" the author says ^{too} is relevant in defining particular people, as "his curious belief that morality and religion are controlling on the purified aspects of a social life and aspiration"] "Actually the problem is not that of the virtues of an agrarian society, it is that of the agrarianism of a rural society. The agrarianism in efforts for rural insuring, condensation is itself no more than a symptom of the failing integration

[which invariably accompanies too rapid social change." [The element of definite money is the cause of the acquisitiveness & of much of the rapidity of social change. Abby.]

[He goes on to point out that Russia is moving her population around as fast as England & U.S. did & probably will get more results of disintegration.]

154

Anthropological studies show "that in a primitive community the logic of personal inter- relation is work and living operates much more plenarily than with us. In such a society every tool or weapon, every ritual performance or magic and the whole binding system is inexorably related to communal activity and function. --

155 Members of the group live in complete

in the scheme and by it that they do not need to remember it; it has become the inevitable ~~gestalt~~ ^{gestalt} in terms of which they understand everything - to which they refer every question for interpretation.

157. -- "The baby is unable to identify anything except as the stimulus of unconditioned or weakly conditioned response. He has to learn to select, from amongst the multiple stimuli that offer, those stimuli or objects which, in some functional way, possess significance for him. In all his years of learning the infant is immensely aided in the establishment of necessary discrimination by the social milieu into which he is born. No one who has had any acquaintance with the personal

habits of neglected babies can fail to recognize the unrealized gifts of control and response conferred upon the infant from his earliest miles by an ordered social surrounding.

"Thus the reality of the infant's first knowledge is already a socio-reality. That is to say, his reality is informed and ordered by social conditioning to such an extent that for the rest of his life he is usually unable to complete his escape from the social interpretations thus imposed upon him. Only by the most arduous experimental study and logical elaboration can he win clear and really untrammeled understanding. It is customary in these days to conceive social dependence as wholly a disadvantage. This is

denial neglects the fact that the child and adolescent greatly need social support and sanction all during the entire period of tutelage. Without such tutelage and support the individual cannot achieve clear vision and knowledge. Alternative there is none; psychopathology has shown that infants unfortunately deprived of this social guidance grow up, the variants of circumstance to psychoneurosis ~~and~~ or crime.

157. "the human being is biologically unique in respect of his capacity for conserving and developing the conditioning effect upon him of his surroundings; in consequence of this capacity human functions are not identical at four years and

at forty. However apparent the identity of mental methods at different ages it must be admitted; the organism's developed powers must be studied in relation to the stage of its development.

~~"The method Piaget first employed — he developed other methods later (child soliloquies, after counts — what he is doing, — analogies, 'egocentric' dialogue and interview process.)]~~

"the word 'egocentricity', as Piaget uses it, must not be confused with an ordinary use of the adjective 'self-centred' as applied to the description of an adult.

160 Piaget strongly upholds the psychoanalytic concept of 'narcissism' as an adequate description of infantile egocentricity for the very reason that it manifests this confusion. The child

up to the age of about seven years,
cannot think about himself in any
adult sense, because he has not elaborated
sufficiently the distinction
between himself & the external
world or the distinction between his
thought and things — for him
there is no difference between logical
and causal relation. It is the
inability to discriminate the differ-
ences which makes the child's
thinking negative in the Piaget
sense; it is as if his organism were
continuous with the external
world, with no clean "it off" at
the organic periphery. He
cannot think of himself as clearly
separated from other people and
things; so also in thinking of things

he is unable to be impersonal and objective, to distinguish them clearly from himself. A baby is as interested in his own hand and finger movements as in something the hand is holding; he is indifferent to the fine shades of the discrimination 'me' and 'not me'. One might perhaps generalize here by saying that the meaning a child gives to objects in the world about him are all meanings in terms of their use or other immediate relation to himself. This is, of course, an insufficient and oversimplified statement because it takes no account of the special character of children's logic.

"In his first volume Piaget had made use of Bleuler's (and Janet's) distinction between two kinds of thinking,

- active and directed thinking and giving or undirected thinking.
Directed thought is conscious of its aim, intelligent, adapted to reality, true or false, and communicable by language. Undirected thought is unconscious of its aims, not adapted to reality, imaginative, does not critically establish truths but establishes relations and remains essentially uncommunicable. In the adult the former has become concentration, the latter reflection, but it is a mistake to suppose that the child can either concentrate or reflect as the adult does. Since educational systems at present concern themselves with mainly with fact and logic, they usually do little

directly to help the individual to establish control of his thinking. Instances where an individual has not established such control it is his reflective thinking which, in effect, is out of hand. He feels that his reflections are uncontrolled, obsessive or compulsive, the 'individed' character has become positive rather than merely passive. There is therefore a right relation between active thinking - sustained attention - and passive thinking - passivity - in the normal adult; by active thinking we learn to discriminate, by passive thinking we unify our experiences and reconsider our active discriminations. Piaget in his second volume quotes this observation of Janot's and points out that the

which every move to unify the child's thinking although in a manner quite unlike that of an adult and ordered logic. In the introduction to the third volume he says:

'The thought of the child approximates more nearly to a totality of attitudes issuing it once from action and carrying them to the thought, conscious of itself and regulation, of the adult'. The child does not think as the adult does, his mental life 163 is rather to be described as an alternation of action and review - the review occurring as a species of 'running comment' on action. Egocentric thinking proceeds immediately to reperception; things that co-exist in fact are reported mentally as total-

ties. Almost my sort of connection is accepted and justified, without my thought of chance association. The identification of totalities and some sort of response must precede the development of controlled reflection, of skill, and of graduated response.

"One of the most interesting observations that is reported variously in all five of Piaget's published volumes is that the development of logical capacity proceeds step by step with the socialization of the child's thought. It is known that an adult of insufficient social experience will not be merely socially maladjusted; he will also be found to be using inferior logical techniques. Piaget makes evident that a child has to acquire a capacity for using

the response socially appropriate to different ~~situations~~^{situations} before he can possibly understand either the response or the situations. His first achieved code of social behavior is therefore somewhat suggestive of Pavlov's 'signal reflexes'. His responses are not, of course, mere reflexes, but they nevertheless are responses to signals rather than to situations. It is only as his social experience accumulates and his logical formulations are elaborated that he can possibly develop reasoned comprehension and independent judgment. But he cannot achieve this unless he continues to live in a sufficiently ordered and sufficiently stable

society. The psycho-analysts have
widely observed the far-reaching effect
of a disordered social and family
environment upon a child's tempera-
mental stability and happiness.

Piaget's inquiries enable us to gain
some understanding of the mental
pivotions such an injury implies.

"Piaget's researches seem to indicate that man in a civilized community with an elaborate educational system the individual must pass through a stage in which he develops appropriate and ordered responses to social signals without any real capacity to understand or judge social situations. Understanding and adequate judgment are acquired late and by many people

are not required at all, except within some limited area of achieved skill and logic. Generally speaking, therefore, the response of any adult individual to his surroundings are of three types:

- (a) Logical. In this area he has developed skill and capacity for discrimination and independent judgment.
- (b) Non-logical. This type of response is described above as 'regual-response'. The individual's actions may be adequate to the situation, but any intelligence they exhibit is socially and not personally derived. This form of response is the effect of training in a social code of behavior.

(c) Irrational non-logical response is typical of social adjustment. Irrational response, on the other hand, is symptomatic of social maladjustment and shows all the signs of obsession. Both types of response are noted in individual curmudgeon, but it is only the latter which technically interests the psychopathologist.

"The non-logical response, that, namely, which is in strict conformity with a social code, makes for social order and discipline, for effective collaboration in a restricted range of activity, and for happiness and a sense of security in the individual. It is specifically characteristic of primitive societies and of small and undeveloped com-

unities. This construction of interdependence and division in the group rather than the individual works exceedingly well, provided that the group does not have to face too many novel problems simultaneously, provided that it is not forced into a continual clash with another group.

"The national response - the sign of objective and personal meaning-judgment - is not characteristic merely of individuals who have been brought up in a 'social void'. It appears also in any situation that is 'anomie' in Durkheim's phrase. That is to say, when a code or tradition, that has been sufficiently adequate to its material problems and to its social controls, is faced with a situation that

it cannot meet, the individuals of the group will turn from non-logical to irrational action. They will lose their capacity for disciplined cooperation. This serves to complicate the problem further and may in extreme case break the society.

"Here then, is a minority of the modern situation. If a specialist group develops scientific knowledge and applies it to technical practice at too high a speed for general social adjustment to the change, one effect is to transform non-logical social organization into irrational social disorganization. This is especially true where the technical practice affects a group that is not party to the scientific knowledge. For example, engineering innovations have had a more disorganizing effect

upon industry than biochemical discoveries upon medicine. My colleague Warner has pointed out that industrial methods have been rapidly developed of late years in a logical or scientific direction, and internationally rather 166 than nationally. The consequence is that the imposition of highly systematized industrial procedures upon all the civilized cultures has brought to relative annihilation the cultural traditions of work and craftsmanship. Simultaneously the development of a high labor mobility and a clash of cultures has seriously damaged the traditional routines of intimate and family life in the United States. Generally the effect has been to induce everywhere a

considerable degree of social disorganization ; the comfortable non-logic of every social code has been reduced, at least in part, to irrational aspiration - without any prospect of development towards better understanding for the average citizen. It would seem that one of the important problems discovered by the research division at Hawthorne - the failure of workers and superiors to understand their work and working conditions, the widespread sense of personal futility - is general to the civilized world and not merely characteristic of Chicago. The belief of the individual in his social function and solidarity with the group - his capacity for collaboration with the groups

are disappearing, destroyed in part by rapid scientific and technical advance. With this belief his sense of security and of well being also vanishes and he begins to manifest those exaggerated demands of life which Duhesme has described. 'The stability and social health of any community, whether a tribe or a nation, however high or low in the scale of culture or complexity, may be reckoned by the degree of integration it exhibits, and -- very markedly if the tribal tie destroys the social purpose of each member of it.'

101. "No form of political action can ever substitute for this loss. Political action in a given community pre-

names the desire and capacity of individuals to work together; the political function cannot operate in a community from which this capacity has disappeared. --

180. "A century of scientific development, the emergence of a considerable degree of social disorganization - these and certain effects of education have led us to forget how necessary this type of non-logical social action is to achievement and satisfaction in living. Before the present era, changes in method of living tended to come gradually, usually there was no sudden disruption of slowly evolved methods of working together. Even now one can witness in Europe the successful accomplishment of a necessary economic

duty as a purely social function, comparable with the ritual performances of a primitive tribe. --- In the United States we have travelled rapidly and constantly from this type of simple social and economic organization to a form of industrial organization which assumes that every participant will be a devotee of optimum economics and a rigid logic. This unthinking assumption does not 'work' with us; it does not 'work' in Russia; it has never 'worked' in the whole course of human history. The industrial worker, whether capable of it or no, does not want to develop a black-and-white logic which shall guide his method of life and work. What

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the wants is more nearly described as, first, a method of living in social relationships with other people and, second, as part of this an economic function for end value to the group. The whole is the most important aspect of human nature we have recklessly disregarded in our 'timeplant' industrial progress.

"In England, trade unionism no doubt came into being as a necessary defence of working class interests. But it developed for a time as an attempt to adapt and modernize social organization and the social code. As the tempo of industrial development became faster and the militant and engineer-logicians well-established their grip of industrial

procedures the possibility of comprehension, or any element of control, by workers in the mass would indefinitely. The trade union thus came to represent in many localities the very essence of conservative reaction - the resistance of a dying social code to innovation. There was nowhere amongst the administrative group a sufficient appreciation of the human values contained in a social code of behavior; so the battle between an attempt to conserve human values and economic innovation developed.

"In the United States changes finally came with such rapidity that any attempt to save the no-logic of collaboration became futile.

It was as if one were to drill a regiment with a new set of commands and a new drill book every day. The result was not discipline and collaboration but disorder and resistance. The rapid

pace of industrial development, uninformed by human research or knowledge, dispersed the last possibilities of collaborate and social effort and imposed upon the workers a low level of human organization from which social participation and social function were excluded. This low-level organization, like trade unionism, also represents a conservative and reactionary attempt to conserve human values; its chief symptom is 'idling', a procedure apparently resented as much by the

workers themselves as by management. Since this seems to be a characteristic of Russia as of the United States, it is probable that the human problems involved are fundamental and contain no 'political' element.

Again it may be said that the question is not who is to control, but rather a question as to what measures are essential to the development of intelligence in control.

"Socialism, Communism, Marxism would seem to be irrelevant to the industrial events of the twentieth century. These doctrines probably express the workers' desire to recapture something of the lost human solidarity. Russian communism, however, although it claims this

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purpose, seem to be expressive of twentieth-century methods rather than of an ideal human solidarity. The violent uprooting of peasants and workers to take them to a distant one, the quick and final determination of disputes, are in part perhaps Slavonic and in part due to the critical nature of the present developmental phase. But the exceptions of work and industrial organization which such methods express are more nearly related to the engineering logic of the twentieth century than to Marx's dictatorship of the proletariat. --

183 "The urgent problem of the present is that our administrative elite has become addit of a few specialist clerks and has unduly discounted the human and

social aspects of industrial organization.
The immediate need is to restore effective
human collaboration; as a consequence of
this, opinion of the type of research
I have reported is the major require-
ment. --

184-5 (although England has not lost its
social cohesion as badly as the U.S) --

"Yet the assumption that social codes
anywhere, even in England, will con-
tinue to operate in their effective non-
logical fashion is not justifiable.
The world over we are greatly in need of
an administrative élite who can
assess and handle the concrete diffi-
culties of human collaboration. As
we lose the non-logic of a social
code we must substitute a logic of
understanding". If at all the critical

posts in communal activity we had intelligent persons capable of analyzing an individual or group attitude in terms of, first the degree of logical understanding manifest; second, the non-logic of social codes in action; and third, the irrational desperation cryptomathic of conflict and of baffled effort; if we had an elite capable of such analysis, very many of our difficulties would dwindle to vanishing point.

Our leaders tend to state their problem in terms of systematic economies, and since the gravamen of the issue is human and social and not primarily economic their statements are not relevant. But a university in civilization offers any prospect and to the discovery and learning of the new

administrator.

"In the field of international relations --- a similar situation exists. --- I don't also attention's being given to tariffs, currencies, price level, & anything rather than the discovery of means whereby the business capacity to collaborate may be restored.

187. In a recently published book ('On grand统一, France' - Ray Day & R.P. Smith, M.A.) Mr. E. D. Schoonmaker says: 'Somewhere in France, to a degree unequalled in any other country, the unity of life has been preserved. And this unity has been achieved with no loss of variety. It is not a unity brought about by conformity, but by a unity of

elements held together by the ideal.
The colors are there but there is also
harmony ...'. This is a literary ex-
pression, but it is descriptive of the
fact that France, better than any
other civilized country, has held her
social integrity against the modern
tide towards social disorganization.
The writer further illustrates this by
pointing to the inspiring continuity
of French foreign policy through ex-
tensive changes of political organiza-
tion during two hundred years.
It is this tenacity of social integra-
tion which gives the individual
Frenchman his feeling of
security and solidarity within his
group. This tenacity of social or
functional integration is the only real

some of unity, 'confidence', and
'solidarity' for any people; --- . ---

p. 11. "In organic process", says Hen-
derson (L.J.), 'cause-and-effect analy-
sis leads, in general, to erroneous con-
clusions. The only alternative ... is
neutral dependence analysis which is,
in general, impossible without the
use of mathematics.' [L.J. Henderson. 'An
approximate Definition of Fact', Univ. of
Calif. Publications in Philosophy, VOL IV
Mar. 1832, p 183]. Given organism is
not conceived as a number of variables
in equilibrium with each other in
such a fashion that a change in
any one will induce changes
throughout the whole organization.
Biological experiment accordingly
should not seek to change a factor

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a while keeping factors u c d --- n
constant, for this is impossible.
(Science, Feb. 1929, page 196)
factors u c d are put under control
in a balanced system, the constant
will effect u also. To Henderson,
scientific control in biological exper-
iment was not constant but
movement. The living organism
responds to change as a totality; in
order to know the general nature of the
response "it is necessary to measure
simultaneously as many specified
variables as possible." ---

107. "There is one variety of psychoneurotic
ill which by the evidence of all the
modes of psychopathology seems to be
unmistakably a mental ill - a trouble
that originates in circumstance and
defective education in the broadest

ence. This is the affliction denoted as
obsession by the French school and as
compulsion neurosis by the Freudians.
It does not free from impulsion of
organic pathological complication as
hysteria and the psychoses are not.
It does not is clearly curable, in num-
erous instances, by education or
psychological 'analysis'. The chief
character of this complaint is
described by both the above-quoted
terms, the individual is unable to
108 control his affective thinking -
he is 'obssed' by certain ideas which
seem to him to have a 'compulsive'
power of establishing themselves in
his preoccupations even though he
believes such ideas to be irrational
or untrue. In extreme cases the

mental ill is serious; in a milder form the trouble penetrates the whole fabric of our civilization and probably constitutes the chief mental disability of our time. ---

109. "the French school, especially its founder and chief exponent, Pierre Janet, is chiefly interested in the manner of obscure thinking; the German school

110 is interested in what the obscure is thinking about and how he came to think it. ---

155. "There is an interesting observation to be made here, which Tawney does not introduce into his discussion of a functional society. In these primitive communities there is room for an individual to develop still, but there is no institutions for the development of

radical or intelligent opinions. If he develops special powers in hunting or war he gains more and reputation; but he is not expected to develop any intelligent thinking.

156. about the details of social organization. The unit is, in a sense, the group or commune, and not the separate individuals; the development of anything in the nature of personal capacity must be subordinate to the whole. With us it is quite otherwise; the intent of education in a complex society is to develop intelligence and independence of judgment in the individual. The primitive community develops a social intelligence and not individual intelligence. Over almost the entire area

of a man's life the society thinks for him; and he learns only the social responses he must produce in reply to given signals. This is a very restricted method of living, but it is highly integrate and 'functional'; in addition to this it is very comfortable for the individual, who does not need to 'wrestle with a voluntary problem'.

--- "Our educational systems are elaborated as if intended to develop intelligent and independent judgment over the whole system of individual living, but educational authorities have to recognise that the total number of persons who can even approximate to this ideal is very small, and that even these few, by virtue of the demands of their

special studies upon them time and energy, are compelled to accept the judgment of society in most matters. The advantage of education is that it gives the individual a technique of inquiry such that he is able to re-order his thought and action in any direction, if opinion should become necessary; for the rest, most of us must live, more or less, by the social code. Since such dependence

157. on independence of judgment as we possess is derived from social training and education, a question as to the method of its derivation becomes important. ---

The principle of division of labor has now been superseded by automatic machinery. ∵ This principle need no longer be clinging to for sake of raising production, and as a sign of technical advance.

It is the automatic machinery. ∵ For the unemployed & the intellectuals we may consider K on its own merits, regardless of that principle of div. of labor.

If you go in for violence these days you have to pay for the expensive weapons so you ~~penalize~~ go and impoverish you and penalize yourself visibly in advance (formerly the imprisonment & penalization was only spiritual and mental). In case of a nation, this means that the nation most willing to impoverish the next

mass of abjects for the sake of winning
by violence and threats of violence can
compel all others who accept the philo-
sophy of violence to follow her ways.
So now England must become a dictator-
ship and become as impervious as
Germany. America will follow suit.

Only people who break away from both
the philosophy of violence and the love of
many possessions can get clear of pro-
prietive egomancy and degradation and suffer-
ing. By taking the slight suffering of
voluntary poverty, we avoid the much
greater suffering of being disposed forcibly
of what we value. It is like a corporation
willing to voluntarily retain things it
formerly counted as assets.

Dates from John Morley "On Compromise". London, Macmillan 1886.

120-121 "What we think has a prodigiously close connection with what we are. The consciousness of having reflected seriously and conclusively on important questions, whether social or spiritual, arguments' dignity while it does not lessen levity. In this sense, taking thought can and does add a cutlet to our stature. Opinions which we may not feel bound or even permitted to press on other people, are not the less force for being latent. They shape ideals, and it is ideals that inspire conduct. --- Finally, unless a man follows out ideas to their full conclusion without fear what the conclusion may be, whether he thinks it expedient

make his thought and goal fully known or not, it is impossible that he should acquire a commanding grasp of principles. And a commanding grasp of principles, whether they are public or not, is at the very root of coherence of character. It raises mediocrity near to a level with the highest talents, if these talents are in company with a disposition that allows the little guidance of the hand mercifully to discern the greatest harm of things. ---

238 -- [Re finding from ~~saying~~ & reading one opinion] "We lose not only the possible advantage of the given change. Besides that, we lose also the certain advantage of maintaining a measure the amount of conventionness.

in the world. And everybody can conceive the loss incurred in a society where diminution of the latter will take place. The advance of the community depends not merely on the improvement and elevation of its moral natures, but also on the quickening of moral activity. The latter will have mostly been effected, when it has been effected on a large scale, by teachers of a certain singular personal quality. They do nothing to improve the theory of conduct, but they have the art of stimulating men to a more illuminative willingness to give in daily practice to the requirements of whatever theory they may accept.

The love of virtue, of duty, of holiness, or by whatever name we call this powerful sentiment, exists in the

majority of men, where it exists at all, independently of argument. It is a matter of affection, sympathy, association, aspiration. Hence, even while, in quality, sense of duty is a stationary factor, it is constantly changing in quantity. The amount of conscience in different communities, or in the same community at different times, varies infinitely. The immediate cause of the decline of a society in the order of morals is a decline in the quality of its conscience, a deadening of its moral sensitiveness, and not a depravation of its theoretical ethics. The Greeks became corrupt and infidels, not for lack of ethical sense, but through the decay in the

of Bullingby

numbers of those who were actually
alive to the reality and force of their
obligations. Numerous triumphed
over Christians in the East and in Spain
- if we may for a moment isolate
moral condition from the rest of the
total circumstance - not because their
scheme of duty was more elevated or
comprehensive, but because their
respect for duty was more strenuous
and fervid.

"The great importance of having
this priceless element in a community
234 - as free, as busy, and as active as
possible, is overlooked by the thinkers
who uphold coercion against liberty,
as a saving social principle. Every
act of coercion directed against an
opinion or a way of living is in

for calculated to lessen the gravity of
conscious in the society where such
acts are practised. Of course, when
wings of being interfere with the
lawful rights of others, where they
are not truly self-regarding in all
their details, it is necessary to force
the dividends, however slight may be
their contribution, imminent. The
evil of attenuating that sentiment
is smaller than the evil of allow-
ing one set of persons to realize
their own notions of happiness,
at the expense of all the rest of
the world. But where those
notions can be realized without
undesirable interference of that
kind, then the forcible hindrance
of such realization is a direct

measuring of the force and amount of
conscience on which the community ~~may~~
rest. There is one memorable instance
can to illustrate this. Louis XIV, in
revoking the Edict of Nantes, and the
enactment of the still more cruel law of
1685, not only violently drove out
multitudes of the most courageous
part of the French nation; they were
truly offered the most tremendous
bribes to those of less ^{the} mean violence
to ~~forsake~~ ^{forfeit} concession to the
orthodox faith. This was to treat
conscience as a thing of mean value.
It was to scatter to the wind with
both hands the moral resources of
the community. And who can
fail to see the strength which
would have been given to France

in time of storm, a hundred years
after the invocation of the Spirit of
Wants, of the protestant sons,
fortified by the training in the
habits of individual responsibility
which protestantism involves, had
only been there to aid?"

[Other valuable pp in the book are
142, 165, 206, 210-11, 212, 213, 214, 216, 217, 218,
219, 229 - 30]

Be my idea of love as a retri-
ment so that by cultivating the de-
sirments in a resultant the emotions
appropriate come along automatically,
it is interesting the few commanded
people to change their minds, repeat,
meditation. They were to do it themselves,
not wait for God to do it for them. of meditation

Dwelles from "What I Believe" by J. D. Beresford. Wm Heinemann Ltd. London 1928

61. "Does not everyone know from experience that it is impossible to convert an opponent by argument unless we can get him to abandon his premises and adopt our own, - an arduous and usually an impossible undertaking?"

63. ... "Returning now to the stability of scientific truth as a basis for our belief in the nature of man, we see that what the inductive process does is to provide us with new premises. Having done that, the process does its usefulness. Once the hypothesis is stated, the mere process begins and reads is made for further evidence to uphold it, the final justification of the new hypothesis added to our knowledge of natural cause."

and laws being that it should satisfy
every possible test that can be applied
to it.

65 - 66 - The intelligence can no more abandon
reason and continue to function, than the
body can abandon the use of the
heart and continue to live. It has
been admitted that the reason is a
reliable apparatus within its own
limitations; but those limitations
impose the assumption that the
reason is a secondary process in the
distillation of thought, because it
must have material to work upon
and the action of the material is
primarily influenced by another
element in the personality, Reason
it is true, will sift some material
that is preposterous and to test

Q exert exercises a power of choice, but it cannot go out into the invisible to discover new material for it to work upon." It may aid but not direct us."

136-137, --- "That which is called the Christian religion existed among the ancients, and never did not exist, from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity" [St. Augustine, Epis. Petras. Book I.] . . .

143, . . . "the principles that underlie Christ's teachings.

"Suggestions of them we found in such sayings as, 'The Kingdom of God is within you'; 'Be ye therefore perfect as your Father in Heaven is perfect'; 'Greater works than these shall ye do';

'your body is the temple of the Holy ghost; ' the last of them, only, from St. Paul. There can be but one deduction from these passages and the mystics and saints have done something to prove the truth of it. It is, let everyone say it for himself or herself: 'I have within me all the potentialities of the omniscient, omnipotent and omnipresent. I am not a part of God or a member of His Church, for God has neither parts nor members. If his entire is everywhere, I am that entire.' Then, let that affirmation carry with it a sense of arrogance or a lust for power, remember always the essential contingent; which is

that every other human being on this earth has the right to make a precisely similar claim. To deny another's claim is to relinquish our own. Thus we touch the extremes of pride and humility; of pride in the knowledge that all things are possible to us, of humility in the recognition that in this particular, all men are equal. In this understanding, pride and humility will cease to be opposites. For how shall we have a personal pride in that which is common to all, or find cause for humility in our oneness with every living thing?

144 I add, pride and humility are both human, temporal qualities and God can feel neither the one nor the other.

"For the same reason, the full

realization of knowledge of our godhead would resolve the antinomies of good and evil which are no more than aspects of separation. This con-nivance is foreshadowed in the saying that the promised Comforter will 'reprove the world of sin, and of righteousness, and of judgment.'

[St. John XVI, 8] (The last term is consequent upon the other two, for where there is neither sin nor righteousness there can be no judgment between them, but it gives added force to the intention of the two important categories.) The nature of this text finds the facile interpretation of 'self-righteousness' offered by some exegesis in order to fit the text to our

temporal moral code. Self-righteousness is but one of a score of petty human weaknesses, and no fit antithesis for so majestic a category as sin. Moreover, if we read the preceding verse in the sense here suggested, we may surely interpret them to uphold this contention without laying ourselves open to the charge of adapting them for a particular purpose. Thus, 'of us because they believe not on me,' needs no explanation here, for the 'me' of that sentence represents a universal which will occupy our attention later. 'Of righteousness because I go to my Father and you see me no more,' that is to say that the principle of goodness will be merged in the One, and such

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relations as Sin and Righteousness will be no longer valid. And the judgment of 'the prince of this world' must refer to that final settlement in which all the object-
ive apparitions of temporal life will vanish away. . --

156. ... "Let us ... proceed to examine the more reasonable method of substituting wish for will in the earliest stages of our quest. That wish, first formulated in the mind, has many aspects, and its force and determination will vary according to the extent to which it is a true expression of the soul. In its simplest aspect it may appear as a leaning towards an universal charity, a readiness to find good rather than

evil in the world about us, the desire to be at peace with life by obeying the injunction of the unknown purpose that occasionally prompts us to action. Most people are aware of that leaning intermittently, and know the satisfaction, the sense of inward assurance, that follows the expression of the will in an act of self-denial. But weeks, months, even years may elapse before the conditions are favourable for another revelation of the inward will, and to wait in placid hopefulness for its return is the way of futility. It is better to resist the impulse than to do nothing. Sometimes when the impulse is a powerful one, resistance may quieten its demands, for the

Pardon me

157

act of existence is in itself an acknowledgement of the soul's energy,¹³ a recognition of its power. But there are the few who are ripe for development, although they, too, may fail to reach that self-knowledge described as soul wisdom.

"The many must find another way; and that under consideration is the way of ~~the~~ mind. When that impulse comes, then, it must not be neglected and the thought of its stem relegated to the impotent realm of phantasy. It must be recognized in the mind as an activity of the spirit, and worshipped not as a function of the self but as an expression of immortality. Its removal must be

ardently longed for until that longing is greater than any other, for only by love can we conquer desire. And since on this temporal plane of being we are continually beset by illusion, we must find reality in action, and let the yearning towards an universal charity find expression, even although at first it appear forced and mechanical. We learn to give by the practice of giving, and if that longing for soul-mission remains constantly in the mind, we may soon in time to give spontaneously, without effort, with no least desire for any kind of return, whether it be the gratitude of the recipient, or our own self-approval. For there is nothing

virtue in any act that is performed
in the expectation of a reward, not
even if that reward be the promise
of eternal life.

"It is manifest, therefore, that
the prevailing wish we have so ardently
to cultivate should be pure
from the outset. It must not
158 before all things be the wish
to save our own souls. The saying
'whoever will save his life shall
lose it,' quoted in the same words
in all three of the synoptic Gospels,
is one of the greatest of the great
eternal truths, and the 'life'
referred to, is not, of course, that of
this temporary pattern the body,
but its immortal, animating prin-
ciple. The wish to save one's soul,

*Concerning
to regarding*

in fact, is nothing but a disguised form of self-reliance, of egotism, a transmutation of the desire for bodily immortality. It cannot be the expression of the soul's will, since the ^{Atman} (soul) is of its nature immortal.

The means to overcome this self-centredness is offered in the unusual allegories of self-abasement through worship. Worship, adoration, love, all present the ideal of submergence in the absolute, by exaltation of the spirit and contempt for its fugitive instrument the body. And the mode that springs from the recognition of the eternal spirit working through its temporary expression must be founded on worship. In the beginning the desire for

holiness is displayed in humility, and
in the desire to serve the eternal
purpose at whatever physical incon-
venience. All religions preach this
gospel, for all religions contain an
element of truth. Where they fail
is in the interpretation of the eternal
purpose by its personification in an
objective image, a method which
inevitably induces a shirking of
personal responsibility, coupled with
the hope of reward, most prominently
God's approval. This worship falls
back into phantasm, into the eleva-
tion of temporal images that are
but the pale shadows of reality,
into the imitation that induces
the conception of the persona,
which obscures our knowledge of

the true self.

"Instead of objectifying that which we worship, we should learn to be it." We have to first seek first 'the Kingdom of God' within us through our realization of it. The faith that was described in an earlier chapter must be extended to this third element of time man and centre time, until we know with a certainty greater than we can have of all objective life, the reality of our own spirit. This spirit is the 'me' of all Christ's teaching and may be substituted in those passages in which the personal pronoun appears, as the supreme object of faith. To take but a single instance, 'Whosoever believeth in Him shall have everlasting life' [^{forever} slightly

misquoted from John III, 16] is not a
proverb but a statement of fact.
For those who are able to realize
their oneness with the spirit while
they are still in the flesh will know
their immortality before the incident
of physical death. And this
apotheosis of the individual to be at one
with all life is the end of desire,
as we know it, — another allegory of
the apparent paradox that the
object is itself the means, and
that once the object is realized
in the means, they pass beyond
our understanding and cease to be
definable in language though they
may be known in the imagination.

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with the goat, is to be found in the command to love our neighbors, our enemies [Matthew V, 43-44], one another [John XV, 12], the Lord our God, with mind, heart and soul [Luke XXII, 37]. This is indeed a command of perfection, for if any man could truly obey that command, nothing further could be required of him. But no-one can love to order, and more especially not to the order of his own mind, though it is possible to assume such an appearance of loving & will never fully desire the world. Nor would I disparage the effort that leads to such an appearance. ---

*Somewhat
an
impression
No. 7.*

"And although we may desire the world by this continual effort after kindness, indiscriminating generosity,

a tenderness for everything that has
life, we cannot deserve ourselves.
Consider the love we have for
those who are nearest to our hearts.
Is there no shadow of criticism in
it, no wish to shape them to the
pattern that is our personal ideal
of perfection, no longing for return,
even to the full measure of our own
gift? If there is any such crit-
icism, wish or longing we may
know that our love is human and
not spiritual. It is a love that
needs some return in kind,
either from the loved one or in
our own personal self-appraisal.
Absolute love represents the com-
plete immolation of the self,
the end of all personal desire.

But, as in the realization of the spirit that makes us one with all life, all contradictions are resolved, and we become that which we seek, the pathway and the goal.

"But if we cannot learn this kind of love by any adherence to principle or instruction of the mind, the gift is ours if we can find it in our own spirits. We shall know it, as we know any other impulse of the soul - wisdom that all too rarely manifests itself in our consciousness, by its spontaneity and its all-embracingness. It may be only a passing realization of profound pity, of the unselfish desire to help another, but if it is recognized for what it is and the longing

for its return runs in the mind,
it will come again. We have
the power to encourage or to reject
it, as we have the power to
encourage or reject any other evi-
dence of our immortality through
faith in faith and the love of
love, since the cause and the
object are one."

"Capitalism in Crisis" by James
Henry Rogers - Yale Univ Press,
1938. He names 6 dangers to capital-
ism tendencies ^{in one} which if not corrected
^{or compensated} will make it (1) holding ^{prices and} _(employment) ^{rising steadily} prices and
closing factories, (2) Saving and hoarding,
(3) insistence on an annual budget balance,
(4) fear of inflation (5) fighting between
government and business (6) State autocracy.

My money reform would handle most of them.

8125. "Many people in the United States still labor under the illusion that totalitarianism, under whatever name it may appear, is a consciously adopted policy. Nothing could be further from the truth. . . ."

179. "In the totalitarian countries, the economic machine has been kept running. The goal is to keep at a maximum the total real income of the state. Hence alienation of any considerable portion of the instruments of production is avoided. The mere concept of the state as an entity superior to the individuals that constitute it has made such a policy almost inevitable."

"In the capitalist state, on the

country, where the democratic tradition continues, the economic good of the individual is still theoretically dominant. The organization of economic activities, as heretofore, rests on the private initiative of each individual seeking his own economic good. Under this once extremely effective system, as we have seen, large and growing sections of our productive facilities are now being closed down for long and increasing periods of time. With each closing down, too, a larger and increasing proportion of the people find their economic security more tenuous; and at the same time the total national real income is reduced.

"The competition of the two systems is real and actual. In the totalitarian states, there is no little concern for the long future. Well do their leaders realize how great has been the stimulus of private profit to the continued development and use of new and improved devices. Indeed, some of them have sought diligently to claim this stimulus. Still they have not been unmoved by the relative qualities of their products when compared with those of the capitalist countries.

"Whatever the long-run superiority of capitalism may be, however, its survival or failure will be determined largely by short-run considerations. As I read the public reactions, the

demand for economic security is becoming with many people almost a mania. Whole groups of the American population, for the first time in many years, are experiencing the distracting and painful uncertainties of widely fluctuating and frequently disappearing incomes; and many are apparently ready to sacrifice much of their economic and political liberty in order to rid themselves of so disturbing an evil.

"If totalitarianism comes to the United States, it will have as its avowed aims the re-establishment of economic security and the elimination of present losses from the failure to utilize effect-

ively on economic resources

"") on the other hand, capitalism is to be preserved, it must accomplish to a reasonable degree the same ends. --

-- "The rank and file of business classes, like the rank and file of other classes, will not get much excited about changes in substance if only you will continue the conventional form unchanged." For example

*(be my money
from
the pattern)*

He points out that unemployment leads to trade restriction & eventually autarchy. Also -

, 166. "The major obstacle to international trade - that of military self-sufficiency - is in many countries immovable, at least for the predictable future. Fortunately, in

many parts of the world, economically of predominant importance, this particular obstacle is absent. Once the economic influences behind trade restrictions are removed, free trade relations among the very numerous non-militant countries can be developed — with the resulting rehabilitation of their economic structures and of their standards of living.

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"The spreading of the Ford price and production policies to the rest of American industry would largely eliminate one of the chief problems of monopoly in the United States and would thereby remove one of the most formidable obstacles to the satisfactory

functioning of the capitalist.

"In the scheme of a converted money in this direction, there appears but one alternative policy for removing this major obstacle to the free functioning of our economic order. It is a disagreeable one. . . .

"When large monopoly profit per unit of profit is taken, and profit, instead of going back promptly into the incomes of the public, frequently, even especially as in recent years - stagnates in the idle balances of the producing corporations. If the capitalist system is a whole is to be kept in operation, the accumulation of such profits can be justified only if they are again spent promptly by the

of accumulating corporations; to hold them idle (in depressions) is to create an equally equivalent shortage of purchasing power in the hands of the public. The painful alternative proposal therefore - and it is bone, if the wheels of industry are to be kept turning - is for the government to take away a very large proportion of all business profits that are undistributed or uninvested.

"To dismiss such bold alternative proposals as 'radical', or to refuse to consider them calmly, is merely to avoid looking at things as they are in the capitalist world. That they are intended in otherwise innocent

system elsewhere is made the point. ---

153. "It is of the nature of economic interdependency, internal and national, that it arises from the widespread existence of unemployed resources. At a time when men are out of work it were almost徒劳的 to Britain to buy American automobiles, --- The solution of economic interdependency will be politically more feasible when steps have already been taken to solve our unemployment problem. --- The failure of capitalism to make use of available resources has thus tended to destroy a basic condition for its survival - free trade at least within our own boundaries.

4) agree with Rogers & feel that his remedies will probably not be soon enough or enough in effect adopted to save capitalism. So totalitarianism will come to all industrialized countries, pure dictatorships. This will last till the population drops heavily. Breakdown of militarism may come; also of ~~city~~ life in big cities.

India under Pragya's program has the best chance economically as well as socially. Village production & culture can be revived. Religion survives. Militarism, after the break, will not have control. Spread of Education & national unity.

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CAPITALISM IN CRISIS. By James Harvey Rogers. 210 pp. New Haven: Yale University Press. \$2.50.

By ELLIOTT V. BELL

THE chief function of an economic system is to provide a livelihood for the population. In recent years the system of "free enterprise" has fallen down in this respect. There has resulted an acceleration of the gradual but persistent drift toward "State capitalism" that had been going on for seventy-five years. "State capitalism" means the concentration of economic powers in the hands of government instead of individuals. The Nazi, Fascist and Communist States are all examples. In our own country the demand for economic security is becoming with many people almost a mania.

Such is the crisis that confronts capitalism, as Professor Rogers sets it forth. He recalls how, in the last big depression, the demand for government action, even from the conservative agrarian sections of the population, was strong enough to have permitted the government at the time of the banking holiday to have nationalized the banks. He predicts that if conditions of equal economic stress arise in the near future important steps in the direction of nationalizing our economic life will be taken; and hence the part left to private initiative will be correspondingly reduced.

Starting with this general premise, Professor Rogers examines six ailments of our existing system—namely, rigidity of prices, oversaving, chaotic and misunderstood budget policies, the fear of inflation, the bitterness between business and government, and the tendency toward "autarchic" action on the part of various States in the form of discriminatory taxes against trucks and goods entering from other States. Should no cure be

found for these ailments, he says, "American capitalism is probably doomed."

Apart from the mere suggestions that business should cease to follow rigid price policies, that business and government should cease fighting each other, and that Federal legislation should be directed against the autarchic tendencies in the States, Professor Rogers's chief remedy for the ills he describes is the use of budgetary deficits and surpluses as a means of "controlling depressions and unhealthy booms."

He proposes that "the budget should be made to balance over a reasonable period of years (never more than ten) and that within the period the amount of the deficit or of the surplus be determined largely by considering economic conditions." From a purely theoretical standpoint this is, of course, a perfectly reasonable suggestion. Practically it is hard to see what good would be accomplished. The current fiscal year is the ninth successive year of deficits. Professor Rogers's ten-year balancing program would call for action in fiscal 1940 to overcome the accumulated deficit of the past nine years. The point is, of course, that it is easy to get Congress to vote spending programs, but hard to get economies and high taxes voted. The notion of deflationary budget surpluses in good times is splendid, but in practice even our most conservative citizens would tend to balk at a taxation program deliberately designed to put a damper on prosperity.

Brandom's "Suggestion + Antisuggestion"

W. Dodd Mad & Co 1921 (London Allen & Unwin?)

Two phases in suggestion

p. 187 1. An idea, imposed by the operator, is accepted by the subject.
2. This idea undergoes transformation within the subject into the corresponding reality. --- i.e.

1. Acceptation

2. The stereotyped process (which, p.s., is suggestion) ---

188. --- "What is acceptation? --- acceptation must not be looked upon as an act of conscious and deliberate will.

--- The term 'acceptation' connotes the notion that the idea penetrates the mind in virtue of a current which in other case might be withheld; that the will and the

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intelligence are in abeyance; that the idea is not consciously controlled, but is the object of a spontaneous division. In a word, it is not the conscious but the unconscious which accepts. The idea, instead of being confronted with others and judged from an intellectual and vocational viewpoint, is granted hospitality like a welcome stranger. It remains isolated, and therefore is not subject to contradiction. [i.e. not subject to law of excluded (first page)]

"We may speak of acceptance, not only in hetero-identification, but also in spontaneous auto-identification". [i.e. of this in relation to leveling; idea of identification as an element in leveling. (page)]. - - -

310. Fine children are so suggestible he advocates deliberate teaching them to meet ~~to others~~ in schools. "I would go further

and say that indoctrination ought to take a primary place in education. For by its use, not merely will the child learn self-control, not merely will he develop his physical energies and be helped to visit disease, but in addition he will be able to develop (in a degree hardly conceivable by those who have not seen the method applied) his working powers in all trades. He will learn how to obtain the maximum of results with a minimum of effort. -- In a spirit he will learn to like his work. -- develops "very attention, interest, interest and estimation - aspects."

Ch. E. p. 134 it says 1. Law of Concentrated Attention, 2. Law of Auxiliary Motion, 3. Law of Reduced Effort.

P137 Law of reversed effort. "When an idea imposes itself on the mind to such an extent as to give rise to a suggestion, all the conscious efforts which the subject makes in order to combat this suggestion are not merely without the desired effect, but they actually run counter to the subject's conscious wishes and tend to intensify the suggestion."

4. Law of subconscious teleology. "When the end has been suggested, the subconscious finds means for its realization."

But concentration of attention brings in the law of reversed effort, because it requires neutralizing & throwing out the previous suggestions already in the mind. ... We can, by music, write

the needed auxiliary emotion when needed. By relaxation & self-hypnotizing we can reduce the ~~conscious~~ function of the mind ^{new} idea instead of voluntary attenu-
tion we let the unconscious cap-
~~the ground~~ ^{of initiation & attention} at by ~~hypnotizing~~ relaxation. [Relate
this to induction. R.Say] Use
effective ~~hypnotization~~ after
hypnotizing. Such relaxation, number,
attention & initiative, prevails in
deep, reverie & hypnosis; - time
when suggestion works best.

[The altered condition of the
opponent caused by the superficial
proximity of the wive, conduces to
effective suggestion in the opponent
as to, interrogation & acceptance of
the wive's ideas, R.Say.]

145. "Voluntary effort to mentally presuppose the idea of a resistance to be overcome... It comprises both action and reaction. ... If, then, (and this is a matter of the first importance), I concentrate voluntary attention on an idea, which implies my making an effort, I am simultaneously conscious of an action towards this idea, and of a resistance in consequence of which the idea continually tends to escape me, so that I must unwillingly recall my wandering attention. ... In the effort of voluntarily attending to an idea, our consciousness embraces it once and the same time thought and non-thought; or, let us say, our state of mind oscillates, on the one hand, the idea, and, on the other

Q and, the sentence which this idea
 has to bring thought

"In these circumstances, we do not,
think a single idea, but two conflicting
ideas. And if one state of consciousness
is sufficiently reinforced by attention
for the suggestion of a suggestion to
be possible, it is not a single
suggestion that will result, but
there will be two conflicting sug-
gestions which will neutralise one
another more or less perfectly. The
result, therefore, will be far less copious
than in the case of spontaneous
suggestion. . . .

148 (Cones formula)

"When the will and the imagination
are at war, the imagination un-
consciously gains the day.

Ques "It is the conflict between the will and the imagination, the force of the im-
agination is in direct ratio to the reverse
of the will [i.e. is inversely proportional]

"This law of revered effort, revealed
in its full power when the subject
was to strive against a prior suggestion,
is not peculiar to such instances. It
operates in all suggestions wherein effort
of will is the leading factor. As we
have just explained, it is an outcome
of the very nature of effort. ... I P. -
was fail for my 'I took a lot of effort'.
But here is [in my view] --

"Come, therefore, has the best of
means for drawing the following con-
clusions:

"Above all, the will must not interfere
in the practice of auto-suggestion. This

147 recommendation is absolutely central.
"And a little further on he writes:
"this education is of capital im-
portance. It explains why we get
such unsatisfactory results, in the
treatment of moral disorders, when
we aim at the reeducation of
the will... What we have to
work for is the education of the
imagination."

The law of mind effort. The
stopping of the unconscious; adap-
tation. Solution of the stopping;
collation. A psychological agen-
t for attention: contention.

By collation he means such
things as fay tales, artistic creation.
By contention he means attention minus
effort; simultaneous attention & adap-

tion. As just before going to sleep

Divine patterns of action would
have a "direct suggestion," & the use of
tools & symbols would evoke acceptance.
Relate all this to Jesus' desire for
prayer, to form & field, to meditation,
to use of mimicry, to use in teaching.

(Quoted from article by A. K. Coomar-

anthy).

"Medieval Aesthetic" II. St Thomas Aquinas on
Beauty. Report from the Art Bulletin, Vol. XX,
1938. College Art Assoc. 4. of things.

p. 68, note 5. --- "The superiority of contempla-
tion, upheld in scriptur (See middle), to
action is assumed, which is indeed the ortho-
dox point of view, consistently maintained in
numerous traditions, and by no means only

(as sometimes argued) in the Orient, however it may have been obscured by the monastic tendencies of modern European religious philosophy. The aesthetic treatment of 'beauty' as an essential name of god fairly parallels that of the Hindu doctrine in which 'aesthetic is experience' (rāśavādāna, lit. 'the tasting of flavor') is called the very twin of the 'tasting of god' (brahma-vādāna). A clear distinction of aesthetic experience from aesthetic pleasure is involved; 'tasting' is not a 'matter of taste' (Skr. tat lagman लग्न, 'what lies in the heart'). Just as 'with finding god, all proper ends' (Raman), so in perfect aesthetic experience the operation of the attracting power of beauty -- aesthetic pleasure or intinct.

from the 'rapture' of aesthetic contemplation - is it an end. If action comes, when the contemplative returns to the plane of conduct, as is inevitable, this will neither add to nor detract from the higher 'value' of the contemplative experience. On the other hand, the action itself will be really, although not necessarily preceptibly, of another sort than before, as being now a manifestation, rather than motivation; in other words, whereas the individual may previously have acted or driven to act according to a concept of 'duty' (or more technically stated 'prudently'), and as it were against himself, he will now be acting spontaneously (Skr. stora sâja) and as it were of himself (as St. Thomas so graphically

expressed it, 'the perfect cause acts for the
love of what it has', and Edelheit,
'willingly but not from will'); it is
in this sense that 'Jesus was all
intue, because he acted from impulse
and not from will' (Blake). It
merely needs to be said that the self-
infusion of 'genius' is far removed
from the 'spontaneity' of referred to
here; our spontaneity is rather that of
the widower who is 'in full possession of
his art', which may or may not be
the case of 'genius'.

From his "A Study of the Katha-
Upanisad (IV, I)" Indian Historical
Quarterly Vol XI, 1935 (Calcutta Uni-
versity Press, 1, Panditnani Chowdury, Calcutta)
Note 2 p. 570. "Pratyatman" "Pratyag-

ātman might also be rendered 'exemplified essence'; cf. RV. III, 48, 3, where Indra is pramudha pratikole, 'multiply exemplified', and for patyavat in the same 'presented', 'introduced', etc. -----

"Essence (ātman) is that by which a thing is, name or form (nāma), that by which it is what it is; aspect, phenomenon (nigraha), that by which we perceive it as it is.

"The ātman, literally 'spirit', considered "as deified is 'that One' who āyat evata, RV. X, 129, 2, the primary -- spiritual of mind Up. II, 1, 2, the alinga Purusa of KU, VI, 5, and Death who kills ātmāni again in Bk. I, c. 1, the state of despiration (nirvana) being in Buddhism similarly anatta, (2) as actually spirit is the

Breath of life, pneuma (Hebrew, neshah,
Arabic, nūh, Chinese ch'i, Greek
pneuma, Latin spiritus, English ghost),
and (3) as the Begotten is made manifest
(Bk. I, 5; 1, 'The Father is manas, the
mother vāc, the Begotten prāna').
Indeed in Christian terms, the Father,
Son and Holy Ghost are consubstantial,
but there is a distinction, inasmuch as
in the Hindu formulation the three
Persons of the Trinity are Father, Mother,
and Begotten, and though the Great
Spirit or Essence is the link between
them, it is not always referred to as
a distinct Person or hypostasis.

p. 575. note 9. "The outward life thus en-
visaged by the deacons (praja-kāmpa)
individuality as 'good', involves for the
creature an experience of both good and

evil; just as in Genesis, when Adam eats of the tree, the inevitable consequence is that of expulsion from Paradise into the outer world conditioned by pleasure and pain as opposites, "good and bad... a thing that has no place in real being" (Eckhart, 1, 207). It is after the name (lila) of the place of their origin that good and evil are actually known to the creature as called su-lila and duh-lila; which is just as if, with Genesis in mind, we spoke of pleasure and pain as sweet and bitter "fruits" respectively."

p. 579. ... "It is then a fundamental error to assume that either Veda or Vedanta regards the world as a mistake: what is asserted is that in so far as its parts or principles are separably envisaged and not in their integrity sub specie aeternitatis as God

See them all together, the vision is a
wonderful one. --- p. 580 "It is not the
spectacle but the profane vision, that of the
unrelated scenes or luminous forms, especially
that the Vedanta calls an 'illusion' (maya).
Professor Max Müller throughout makes the usual
error of confusing maya with māya. Māya
is properly speaking the 'means whereby' the
great magician (māyin) operates, i.e. all the
'means' (not mā, as in māma, to create)
that belong to the divine nature sambhava,
prakāśa, etc.); and if that which is conse-
quently māya-maya, 'natured by magic'
(in Hölderlin's sense), i.e. our environ-
ment, natura naturata, becomes the occa-
sion of delusion, that is not the fault of the
divine nature, but of him who is deluded.
What Sankara denies is the ultimate
reality of things, as they are known objectively
or 'ignorantly' i.e. objectively, and as they

Dr K. C. "Vedic Exemplification". Harvard Journal of Asiatic Studies. April 1936. Harvard-Yenching Institute.

55. "As to our rendering of ātman: in the citation from Tauler, above, 'being' or 'essence' corresponds to ātman as the supposition of accidents and the ground of all modality (-maya). We have experimented elsewhere with a rendering of ātman by 'essence', but propose in future to adhere to a more strictly etymological equivalent, more especially inasmuch as the ātman doctrine in RV must be considered in connection with X, 109, 2, and avatam, equivalent to 'at the same time ātmya and anātmya', or 'equally opiated, despirated'. The word ātman, derived from an or vā, to 'breathe' or 'blow', is in fact more literally

9 'spirit', spirit orpiration, and hence 'life'. [p. "The translation of ātman or 'Self' is unsatisfactory in any case, and mainly for two reasons, (1) that it introduces a altogether unfamiliar terminology, one that lends itself to misunderstandings connected with the connotation 'elfishness', and (2) that the reflexive use of ātman, which underlies the rendering 'Self', hardly occurs in R.V. Ātman is 'spirit' as this word is used for example in the trilogy 'body, soul, and spirit' (rupa, nāma, ātman)"] This spirit or jife (ātman, vata, or vāyu) is, as may be understood from what has been said above, the only property that can be shared and is thus apparently divided, - Being amongst beings,

Q. the birth of life in building things? -

p. 46 - "an altogether simple substance (dharma) --- intellect (mānas), respiration (prāṇah), and movement (nāming)" ---

50. note 14, - "Cattle" in R.V. are unrigid potentialities of my kind, of which the proceeding principles desire to take effective possession.

53. "On the other hand, it is not the single form of all potentialities, making arbitrary dispositions ('Harm gives no orders'), but the specific form of each potentiality that determines each thing individual mode or character, and gives to it its 'proper likeness' (mātṛgamyam). In other words, God or Being is the common cause of the becoming of all things, but not

immediacy of the distinction between them, which distinctions are determined by 'the varying works inherent within the respective personalities' (Śāṅkara -
~~etc.~~ carya, or Vedānta Sūtra, II,
,, 32, 35); they are born according to the measure of their understanding (yathā-prajñā, AA II, 3, 2); or as more commonly implied in RV. according to their several ends or purpose (anta, artha) ---

8.54. --- "A doctrine of this kind, which makes each creature the source and bower, not of its own being but of its own destiny (and this is what one means by 'free will', although this is in reality a state of bondage, viz. to the idiosyncrasy of the individual will) is common to all tradition, and

has been everywhere opposed in almost the same way: for example 'It is manifest that fate is in the created causes themselves' (St. Thomas, Sun. Theol. I. p. 116, 2, c); 'God's being is bestowed on all creature alike, only such receives it according to its capacity' (Tucker, The Following of Christ, English version by Howell § 154, p. 155) etc. ---

p. 63. "On the other hand, it must not be overlooked that indiscrimination and differentiation are specific limitations, implying the possession of only a particular ensemble of possibilities to the exclusion of all others. 'Speech (vac) is the end, and names (nomena) the bond whereby all things are bound' (AA, II, 1, 6). Liberation (mukti), then as distinguished from salvation, is something other than

a perpetual and ideal being still surely
and as it were out of the world
picture; liberation in the fullest
sense of the word is a liberation
not merely from phenomenal knowl-
edge, but from any noumenal
determination whatever. [for no longer
fed by form or spirit (~~nāmāgati~~-un-
nameable), the Comprehension reaches
thus the heavenly Pema beyond the
you, knowing the ultimate Brahman,
he indeed becomes the Brahman].

Mundaka Up. III, 18-19]. The cycle
that must for the Wayfarer
begin with the ambition — the
finding of a name must for the
Comprehension end in silence, where
no names are spoken, none is
named, and none remembered.

There knowledge-of, which would imply division, is lost in the coincidence of known and known, 'as a man locked in the embrace of a dear bride knows naught of a million & without' (Bhā. U. IV, 3, 21); there 'now has knowledge of such who enters of such who enters, that he is no ab-wo or round so' (Rāmī); the singer of the soul is assured, 'Lord, my welfare lies in thy never calling me to mind' (Eckhart).

A.K.C. "The Nature of 'Folklore' and 'Popular Art'" - Quarterly J. of the English Society, Bangalore Vol. XXVII, nos. 1 & 2.

p. 8. "In a democratic society, where all men are theoretically equal, what exists in fact is a distinction between a bourgeois culture

on the one hand and the ignorance of
the untrained masses on the other,
notwithstanding that both classes may
be literate. Here there is no such
thing as a 'folk' (jana), for the
proletariat is not a 'folk', but compar-
able rather to the candala (candal)
class; a fourth estate (indra); the
acerdotal (Brahmava) and chival-
rous (desatinga) classes are virtually
nothing (men are so much alike that
their functions can be exercised by
anyone (the monkey, for example,
becoming a President), and the low-
caste (vaisya) is (assimilated) to
the proletarian (candala) name, to
form what is in effect an univer-
sally profane 'herd' (gāvī) whose
conduct is governed only by likes and

desires, and not by any higher principle.
[For a condition of the individual can be imagined that is superior to caste; an absolute gramana, for example, is precluded of deity, for whom no function (dhama) is too high or too low. The democratic condition, on the other hand, is not of this nature, but inferior to caste, alike from a spiritual and from an economic point of view; for as Plato has expressed it, 'more will be done, and better done, and with more ease, when everyone does his own thing, according to his genius; and this is justice to each man as he is in himself']. Here the distinction of 'educated' from 'uneducated' is merely technical; it is no longer one of degrees of consciousness, but of more or less information. Under these conditions

the distinction of literacy from illiteracy has a value altogether different from its value in traditional societies in which the whole folk, at the same time that it is culturally unanimous, is functionally differentiated; literacy, in the latter case, being quite unadapted to some functions, where moreover its absence does not constitute a privation, since other means than books exist for the communication and transmission of spiritual values; and, further, under these circumstances, the function itself (readiness, however 'moral' or 'commercial'), is strictly speaking a 'way' (marga), so that it is not by engaging in other work to which a higher or lower social prestige may attach, but to

comes in effect of money with the idea of democratic
The idea of money is connected with the idea of
service & division among individuals and it creates
an active effort in society.

the extent that a man approaches perfection in his own work and understands its spiritual significance, that he can see above himself, - an ambition to see above his fellows having then no longer any real meaning.

10. "In democratic countries, then, where plutocracy and profane (i.e. ignorant) values prevail, there arises a real distinction of what is optimistically called 'learning' or 'science' on the part of the educated classes from the ignorance of the masses; and this distinction is measured by standards, not of profundity, but of literary, in the simple sense of ability to read the printed word. In case there survives any residue of a true personality (as will the case

Q - Europe, but rarely in America), or when it is a question of the primitive culture of other races, or even of traditional mystic and metaphysical traditions that are of anything but popular origin, the 'superstitions' involved (we shall presently see what is really implied by this very apt term) are confounded with the 'ignorance' of the mass, and treated only with a condescending lack of understanding.

"How perverse a situation is thus created can be seen when we realize that when the thread of symbolic and initiatory teaching has been broken at higher social levels (and modern education, whether in India or elsewhere has primarily, and very often

intentionally this effect destructive effect), it is just the 'superstitions' of the people and what is apparently irrational in religious doctrine that has preserved what would otherwise have been lost. When the bourgeois culture of the universities has thus declined to levels of purely empirical and factual information, then it is precisely and only in the superstitions of the peasantry, wherever there have been strong enough to resist the subversive efforts of the educators, that there survives a genuinely human, and often indeed a superhuman wisdom, however unconscious, and however fragmentary and naive may be the form in which it is expressed. There is, for example, a wisdom in traditional fairy tales (not, of course, in those which have been written by 'literary'

men 'for children') that is altogether
different in kind from such psychological
sense or nonsense as may be embodied in
a modern novel.

"As has been very justly remarked by
M. René Guizot, 'the very conception of
"folklore", as commonly understood, sets up
a fundamentally false hypothesis, the opposi-
tion, viz., that there really are such things
as "popular creeds" or spontaneous crea-
tions of the masses; and the connection of
this point of view with the democratic
prejudice is obvious. --- The folk has
thus sprung, without understanding,
the remains of old traditions that go back
sometimes to an interminably distant
past, to which we can only refer as
"patriotic".' What has really been
preserved in folk and fairy tales, and in

popular peasant art is then by no means a body of merely childlike or uninteresting fables, or of crude decorative art, but a series of what are really eristic doctrines and symbols of anything but popular invention. One may say that it is in this way, when an intellectual decadence has taken place in higher circles, that this doctrinal material is received from one epoch to another, affording a glimmer of light in what may be called the dark night of the intellect; the folk memory serving the purpose of a sort of ark, in which the wisdom of a former age is carried over (tirigate) the period of the dissolution of cultures that takes place at the close of a cycle.

"It is not a question of whether or not the ultimate significance of the popular

legends and folk designs is actually understood by those who write or employ them. These problems are in much higher circles; in literary history, for example, one is often led to ask, when we find that in epic or romantic character has been imposed on purely mythical material (for example in the Mahabharata and Ramayana, and in the European version of the Grail and other Celtic material), how far has the author really understood his material? The point that we want to bring out is that the folk material, regardless of our actual qualifications in relation to it, is actually of an essentially magical and not a real character, and actually intelligible at levels of reference that are far above and by no means inferior

to those of an ordinary contemporary 'learning'. It is not at all shocking that this material should have been transmitted by parents for whom it forms a part of their lives, a requirement of their very constitution, but who cannot explain; it is not at all shocking that the folk p^{18.} material can be described as a body of 'superstitions'; since it is really a body of custom and belief that 'stands over' (übersteht) from a time when its meaning were understood. Had the folk beliefs not indeed been once understood, we could not now speak of them as metaphysically intelligible, or explain the accuracy of their formulation. The peasant may be unconscious and unaware, but that of which he is unconscious and unaware is in itself far superior to the empirical

()

science and wisdom at of the 'educated' man, whose real ignorance is demonstrated by the fact that he studies and compares the data of folktale and 'mythology' without any more than the most ignorant parent respecting their real significance.

"all that has been said above implies, of course, with even greater force to the inteli literature and above all to the Brigada, which so far from respecting a intellectually burdensome age (as some pretend) has specimens far abstract and remote from historical and empirical levels as to have become almost unintelligible to those whose intellectual capacities have been inhibited by what is nowadays called a 'massive education'. It is a matter

at the same time of faith and understanding: the injunctions Cede et intellige and Intellige et cedeas ('Believe that you may understand' and 'Understand, in order to believe') are valid in both cases, i.e. whether we are concerned with the interpretation of folklore or with that of the transmitted texts."

a.K.C. "The Pilgrim's Way", from the
J. of the Bihar & Orissa Research Society, Vol.
XXIII, 1934, Part IV.

p. 18. ... "Finally kutam implies 'perfection' and corresponds to kutatman, 'perfected spirit' as this term is used in Chandogya Up.

p. 19. VIII, 15, "I as kutatman am regenerated in the uncreated (akutam) Brahman-world." More often we find the term nkutatman as 'perfected spirit'; and

just as Sāṅkara explains sukta -
qualifying the (Brahma-) world in
Katha Up. III, 1, by the paraphrase
suktam, 'self-made', so, but without
suspecting his ethical connotation (since,
as plainly stated in Chāndogya Up.
VII, 13 'neither suktam nor dusktam
can pass over the Bridge of the Spirit',
cf. B.G. V, 15 or as Eckhart put it, 'Then
neither vice nor virtue ever stand in'),
we hold that kṛtam = suktam,
'perfection', and that suktatman,
in the words of Taittiriya Up. II, 7,
'is called "per-fected" because it made
itself' (tad atmānam alambata, tasmid
suktam vegate), if 'svayambhu' =
autogenes. E.g., Keton in Sā Up. 17,
kṛtam māra must be similarly under-
stood; it is well known what great

importance is attached to the dying thought,
as having a directive force, and in view of
the fact that the dying man is thought of
as an aspirant for passage through the
maw of the Sun (previous verse 15, and
cf. J.U.B. I 3-5) it is conceivable that he
should be asked to consider past acts, which
cannot follow him then; on the other
hand, it can well be imagined that he
is asked to consider that (*Ātman*) which
has been 'done', fulfilled, perfected and
self-effected, to consider in other words
that very Ātman which in the fourth
verse of our text is the traveller's goal].

It is, then, 'only by "keeping on"
(*carāva, carāva*) that, as regarded
from our present position, perfection
can be achieved; but when this per-
fection has been realized, it will not

be found to have been effected by our
toil, of which the only trace left will
be the prints of our feet on the way;
our toiling was not essential to the
being of the Perfection, our own
Perfection, but only dispositive to
our realization of it. As Eckhart
expresses it, 'when I sit there, no
one will ask me whence I am or
whether I am'. The very pilgrim
is now become what he always was
had he only known it, a Blot of
the Spirit (~~and~~ mortal, M.U.H.),
and as such no longer a Center
(gramma) but in end of the spirit
that blots him as it liveth".

> A.K.C. "Notes on the Katha Upanishad"
New Indian Antiquary Vol I, *1, Apr. 1938,

p. 43. First Velli. -- Death (mrtyr, gama) is throughout the Brahmanas and Upanisads, as also in RV one of the highest names of God. Identified with the Sun, all that is under the Sun is in his power, and all beyond the Sun is immortal; He is the Breath of life, & whose departure all living beings die (SB 5.1.4. 21-4 at 13, 14, etc.). Under the Sun he takes the form of 'repeated death' (prunar mrtyr); beyond the Sun he rules in Paradise. Death does not die. It is only by conquest of one and union with the other of his aspects that immortality can be attained, - the conqueror 'defeats repeated death, death gets him not, Death becomes his spiritual name (atman), he becomes one of the Devas' (Bh. I. 2. 7), 'the man beyond

the Sun' (C.U.II.10.5). The solar Disk itself, the disk of the Sun, is the gateway of Death's house, the mansion of Brahman, to which the Wayfarer seeks admission in our Upavised ad in so many of the related texts, e.g. Ida 15-16. In our Upavised Death himself is the guru, and his teacher the parama ad sisya.

44. -- "It is the rule that everyone dies three and is three born, - first when he is begotten, and when he is initiated, and thirdly when he departs from this world (J.U.B. III, 9)."

p. 45, note 2. -- "The point of all these comparisons is, that it is the Spirit, and not the individual so-and-so, that is perpetually and intently alive, although it subject to the vicissitudes of birth. It is only the psycho-physical vehicles which are

Q animated by the Spirit, and are in this sense incarnations of the Spirit, or more properly speaking manifestations of the Spirit, that are themselves (causally) causally^(phys.) determined, and mortal. He only, therefore, who 'knows himself' as the Spirit, and not as the people's physical vehicle, is free and immortal: and that 'that at thou' follows immediately upon the saying briefly quoted above from Cl. VI. 12.2. ---

p. 46. "It is by knowledge alone, by mere knowledge → Dster himself imparts, that the final saying is made; while knowledge of the Brahman is the knowledge of oneself as the Self, or the Spirit (atman): This, as all our texts imply (JVB III. 14. 5 etc. with the closest possible parallel in

the Hindu, Christian and Islamic traditions), is a total severance of the Spirit from its psycho-physical manifestation, a ceasing to know of oneself by any name or aspect (nāma-niṣṭha), or as anyone or anywhere: for there can be no return to the same except of like to like, and 'That has not come from anywhere nor known anyone' (KU. II. 18). The question 'Who knows where he is?' (KU. II. 25) will apply as much to the individual altogether liberated (atimuktāgī) from his individuality as to the Spirit itself, which is only omnipresent precisely because it is not 'anywhere'. As the Buddhist texts so often express it, 'There beyond there is no further extension of things'. (nirparam itthitāgī S.V. 226)

Q p. 52. (Referring to the vittamaya srivā of KU, II, 3) "There can be no doubt what sort of chain it is that brahmins refuse. It manifestly represents the 'whatever comes in this mortal world one has to come by' (I.3), which goods Dattā offer to brahmins, & only he will refrain from giving his third boon.

[f.r. "The 'temptation' of brahmins by Mūlīga, Yama, is on text corresponds to the temptation of Nīra in J.T. 63 (offer of immortal sovereignty) and J.T. 78 (daughters of Nīra), and to Matt. 17:8-9 'all these things will I give thee, if ---' and to the temptation of the 'Serpent' in Genesis. The Tempter (whether Sow, or Wolf, Sthen, or Serpent) is always one and the same to the Father whom the preceding agni formulae in R.V. X. 12. 3-4, and the

Tempted always the ruler ('man').
When the Son of man and Sight of the
World say 'Get thee behind me,
Satan' this 'behind me' (hind-pain)
is a relegation of Yama to his place
in the West A.B. V. 23.1 'Yama
holds the overlordship of the whole
extent of earth; he also without asking
from Yama a place of it ---' corresponds
to Duke IV. 6 'for that is delivered
unto me'; and to whomsoever I will
give 'it'. In the case of the first
temptation of the Buddha by Māra
(J.T. 63), the Buddha's refusal of
the jewel (cakka ratanam),
the recognized symbol of temporal
power, is as much to say, 'My king-
dom is not of this world'. It is
in another sense that the Buddha,

the Christ, is both King (cakravartin)
and Prophet (vishvava, M.I. 556).

If the ~~virtually~~ virtually identical character
of the three temptations, those of the
Buddha, the Christ, and Mahatma Gandhi
further support to the view that KU
is the story, not so much of a specific
'human sacrifice' as of the dealings
of the Universal Man with Death, or
if we wish to avoid this conclusion,
it is manifest at least that the
dealing of Mahatma with Death is a
'type' of the conquest of Death by the
Universal Man, in the same sense that
the sacrifice of Abraham is 'typal' of
the sacrifice of the Son of Man")
Vittamayi made of, or in the nature
of, wealth, property, goods, possessions:
this is the meaning that is as well

brought out in BU. I.5.15. 'The Spiritual-self (ātman) is the bane, goods (ārtha) the folly (of the world wheel, or of any being). That is why, if anyone is afflicted by a total loss (of property), but timely till comes, they only say "He has come off with the loss of a folly". ---

p. 53. "Our uttamajī moksha is then the chain or series of all 'goods', whether material or mental, considered objectively as something over against the Spiritual-self; all 'great ~~pos~~ possessions' such as those (amongst which may be reckoned the moral virtues) for the sake of which the rich man runs away sorrowful, — Matt. xix. 20f. and Mark x. 20f, 'and went away grieved; for he had

great possessions.... 'How hardly shall they that have riches enter into the Kingdom of God (in our Apanicar,
 'Pratīk's home', the Sun)... It is easier for a camel ~~to~~^f to go through the eye of the needle' [f.r. "वै अनुभिते 'थो' फौ 'अ' ~~ते~~ नेल्ले दिल्लित्य".
 The 'camel' is a type of the body and lower soul (astheis and kōris),
 the 'needle's eye' is the Sun, f
 Rāmāyaṇa L. 3055-3066 and
 JU B. III. 14. 1-5. 'There is no hope of
 eternal life by means of wealth'
(अन्तर्यामा ते नाशति वित्तम्). BÜ II.
 4.2) Almost all the 'cultural values'
 of modern civilization are 'great possessions.'].

p. 49 "What Naibetas = नैबेता = "one who
 p. 48 does not know" a " is unwilling"
 ज्ञान न करना.

A K C

From "The New Indian Antijany" Vol I,

2, May, 1938.

(C U VIII. 3.1-2)

pp. 83. ... "Where moreover it is said that
all these 'true deities' or 'real gods' are
p 84. to be gotten by going 'there'; where indeed one
goes every day, viz. to the Brahman world
in deep sleep, but without finding the
hidden treasure, just because of being
'held back by the folly' (avastha hi
pratyayikah) while per contra 'One
who goes hence having found already the
Spirit (or his own Spiritual - essence)
and those whose "true deities" (or "real
gods"), becomes a "man-at-will" in
every world'. C U VIII. 1.6. [f. note] "The
description of the elevated as 'man-at-will'
(brahmacharin), corresponding to 'shall go
in and out, and find pasture', is given X. 9,
is of frequent occurrence in the Upanisads

ads., and can be found also in R.V. IX.
 113.9 gatānūkānam caranam, 'where
 there is motion-at-will', or in other
 words, independence of local motion.
 Motion-at-will is a necessary consequence
 of deification (St. Paul, 'whoever is
 joined unto the Son is one spirit'; I Cor.
 VI.17; 'that at thou', C.U. VI. 5. 4-11)
 if only because it is the gift of the Spirit
 that 'moueth us it will' (gatā vānam
carati R.V. X. 168.8) John III.8 'shall go
 in and out, and find pasture' corresponds
 to T.U. III. 10.5 māni clōlām kāmāṇī
kāmāṇī masaincaran, 'goes hither
 or thither in these worlds eating what
 food he will and in what shape he will'"
 Similarly, 'It is not for dīva (kāmāṇī)
 of beings (as they are) themselves that
 beings are dear, but for dīva of the

Spirit that beings are due (prize),'
 BU II. 4.5. [note St. Thomas, Sum. Theol.
 II. 2.7 'But man is not to be loved for his
 own sake, but whatever is in man is to be
 loved for God's sake'; and I. 6.1 ad 1 and 2
 'All things, by deriving their own perfection
 derive God Himself: ----]. The texts
 are innumerable in which to be 'possest
 of all desires' and to be 'without desire'
 are synonymous expressions; no real
 meaning, indeed can be attached to
 either expression alone, except it is only
 when all is already one's own that
no more can even be thought of or
 desired (it is in this sense that man
 and beings are often interchangably),
 and only where there is nothing
wanting that one cannot want.

Re II.2. yoga-karma

p. 85. note 1. ... "it is between yoga and karma that the rugged makes his choice, deciding for the latter. That this is the real situation will be immediately realized if we turn to TS.V.

2.1.7 : here a distinction has already been drawn between those who by means of the liturgy win this world, and those who, studing the Vedic dicles, win yonder world, and as the text continues, 'and as it is that the minds of some are set on yoga (yoge 'nyāsa = prajñānam manah) (footnote 'The mind is unity for man the means either of bondage or release'. till VI.34) and the minds of others on comfort (leseme 'nyāsa); and accordingly the Wanderer (yayavach = parivrajakah) looks it over the man-of-care (lesemanya iśe), and no too the

Wanderer sets him down ^{as} upon (adhyavasati) the man-of-ease' (lesemugam).

(note And so in our text the fool prefers the ease of the householder to the hard life of the yogi. (footnote 1. "Adlivaca sitting before a person's house without taking food till he ceases to oppose or refuse a demand (commonly called 'sitting in dhama')," n.w. The homeless wanderer is the master of the master of the home; lesemuga, from lese, 'to dwell', being primarily 'one who has a home' and secondarily 'one who lives in comfort.' It is of great interest to notice that the contemplative life (so often thought of as one of 'inaction') is here the really active life, and that the life of the householder (usually termed the active life) is here the really idle life.

This is one way of seeing 'action in action, and motion in action' (BGIV. 18). But not the only way; for it need not be assumed that it is intended that the 'active' life is 'wrong' and the 'contemplative' life 'right' for every man. What is implied is the superiority of the 'contemplative' life as such to the 'active' life as such; a superiority that is also assumed in Christian doctrine, where it is implicit in the story of Martha and Mary, and explicit in St. Thomas, Sum. Thol., II-II. 179-180.

It is because the Indian householder is still of this persuasion that he still treats the wandering śākhā or gopi, the rāmayāsin a 'truly poor man', as his superior, and would rather revere even those who may be pretenders

them in my sick of not seeing those
who are really what their cloth proclaims
them. It may be added that the relation
of the Weaver to the Household is almost -
ately that of Guru to Yama, and Neatly -
to Yama: Mañiketas is precisely
'itting up' at Death's door, and truly
a 'bādīm.') ---

p. 85. "II.11 continued: ahrayan parām-
ahrayan titṛṣṭatām parām in III.2.
i.e. wage bhe (yatra) na bhayam
līmanātī, I.12, 'the place of no-fear,
reached by those who cross over, in
heaven-world (when) there is no fear
whatever'; and as the text continues
'not thou art thou', i.e. Death as
Mañiketas at first conceives him,
parār mṛtyu⁽⁴⁾. There can be no
doubt about the meaning of 'no-fear'.

To have passed beyond fear is to have passed beyond all others, to have found the advaitam: for 'Assuredly it is only from another (than oneself) that fear arises' (dvityād vā bhayam bhavati, B.U. I.4.2); and 'when verily one finds the support 'no-fear' (abhyayan prastitham) in this man, despaired, impulsive, powerless (anilayane), then is he one that has attained to 'no fear'. (Tc. II. 2)⁽⁴⁾

84. If the separated Person (apni, Singh, India, Vāya, and Death himself) perform their functions 'in fear of him, of Brahman' (K.U.II.3. and T.U.II.8.1.), this belongs to the separated Personality, and not to this being in Him, in whom, the Imperishable (alesara) 'are all the Devas in one combined' (A.A.II.3.8.)." [footnote 3. "nascutes, of course, as not yet comprehension,

conceives of Death, not 'as he is yonder'
but 'as he is now in his children' (SBX.
5.2.16) and as the cause of natural death
(SB.X.5.2.13). The destruction of panca
mūtya from Mūtya himself, of
death the 'enemy' from Death the friend
is clearly drawn in Bl. I.2.7 where the
conquest of the one is union with the other,
with that Death, viz. 'who does not die',
'the Person in yonder Sun' (SB.5.2.3) who,
though Humboldt does not yet know it, is
that very ultimate Person spoken of in III.11,
'beyond whom there is naught, that is the
goal post and last end.' (panca na param
limit, na lastha śāpā gatiḥ), - the
Person of I.ii.16, even precisely so
'hūm aśvī, 'yonder Person, I.' ...]

[Footnote 4. "Further, AV.X.8.44 tam eva
vidvā na buddhye lībhāya mūtya

ātmanam dīnam agnām gurānam

('He who knows that contemplative, uncompt-
able, ever-youthful Spirit, has no fear of
death'); T.U. II. 9. ānandam brahmānam

vividam na bibheti būrīnam ('He who
knows the beatitude in Brahman fears not

anything whatever,' f. 'Papet kare
asthit ekti fear'); Praśna Up. I. 10.

atat amitam abhayan atat parayan-

am, itasmin na punar avartante

('That Sun is the immortal, that the morning
over to where there is 'no-fear', there there
is no coming back again'). The condition

of 'no-fear', whether of death or anything
whatever, is never refused, nor could it be

ever refused, to any other or less still
than that the unnamnam brahma and

Supreme Identity. The use of the term
'no-fear' in our verse is therefore the

strongest possible argument for a reference
of the whole to a 'last end' which if
Nietzsche had 'renounced', he would
have been a 'impotent' indeed. } ---

p. 13. --- "If the Son returns to the Father,
the Father is always becoming the Son.

[4. year "all
these things
are we
added unto
you": R.V.T.
This aspect
that I am
desirous
and you
desire
is my example]

The transcendence of goodness is not a
privilege, but in 'all obtaining' (sarvary)
the fulfilment of all desires and the realiza-
tion of all potentialities, from which
'all' we cannot exclude those of formal
manifestation. 'Whomsoever is joined unto you
is one Spirit,' as St. Paul expressit;
and the Spirit bloweth where it will,
caricat yethavaianum (R.V.T. 168.4). It
is with this will that the Compre-
hension's will is one, when he says in
R.V.T. 46.1 'like a knowing horse,
yield myself to the pole of the car-

and that I draw that furies o'er and
 quoth ind, nor do I choose between a
 being loved therefrom and a coming
 back again. May be, the wagging leader,
 guide me straight.' Sri Krishna
 says of himself, 'There is anger in the
 Three Worlds, O Partha, that remains
 for me to do (karanyam)' [2. "now
 fully in BG III. 17-18 --- because in him
 there is no potentiality that has not been
 used to act.....] nor anger unbroken
 that I might yet get, and yet I am in
 act' (varta ava ca karma, BG III.
 22). It is neither by 'activity alone', nor
 yet by 'inactivity' that Krishna can
 be imitated: 'He who neither inaction
 in action, and action in inaction, is
 wholly in act' (karmanekaranyam
~~abkarmanekaranyam~~). Krishna-karma-text, BG

IV. 18. = antakarayah, TA II. 5 and
BU II. I; and S. I. 140 katamkarayi-
gum ... abhivāman). In the same way it
can be said, and is in fact said by the
aptakānam, strīkānam skānam, of
BU IV. 5. 21, that 'He whose desire, or
love, is the Spirit, both hath his
desire and is without desire, he findeth
fulfilment of desire in not desiring'.

[Rkg. notes. Since god, in manifesting
himself in space-time, acts ^{self-}consciously,
we who are ^{self-}cousious manifestations of
Him ought always to work. And the
best work is helping others to live so
they can realize and manifest Him
more fully. He who acts (spiritual)
inaction in (physical) action, and (spiritual)
action in (physical) inaction [e.g. as in
contemplation] is (like god) wholly

(and evidently) in act (acting in space-time))

p. 93. "It has been sufficiently shown that the things that *hicitas* is supposed to have abandoned are not those things which we abandoned by a Comprehension. It is not, in fact, 'things' that one abandons, but only false appearance; just as one rejects the notion 'rare' when a mule has been diagnosed, so one rejects any other appearance to which the mind has attached itself.", and comes into a possession of a true knowledge, and in the last analysis of Truth itself; one renounces the reflexive reflection⁽³⁾ (image imaginata) as soon as one perceives its source (image imaginata)

{ footnote 2. "And whilst is therefore a matter of 'fond belief', and to be distinguished from 'faith', the nature of which 'counts'

in mouldy, done' (St Thomas. Sun.
Theol.. II, II, 47. 13 ad 2). -- Footnote 4. The
common portion is admirably illustrated
by Aesop's story of the Dog and the
Shadow, where the dog, crossing a bridge,
and having a piece of meat in its mouth,
saw the reflection in the water, and
jumped in after it, thus losing the reality
in pursuit of the appearance. --]

p. 95. "It is precisely from the plane of
'conduct' that the liberated Comprehension,
the known of Brahman, is enlarged:
cf. C.U. VII. 4. where neither the well-
done nor ill-done (na & nakṣtam na
anakṣtam) can cross the Bridge of the
Spirit that holds the worlds apart;
M.U. VI. 18, indivān pranya-pāpe
vihāya, 'The Comprehension, putting

away both merit and sin' (also in Mund., III. 1.3); Kaus. Up I. 4, 'This one, separated from the well-done and separated from the ill-done, as a component of the Brahman, verily goes forth into Brahman.'; B.G. V. 15, 'the soul accepts neither the sin nor the well-done of anyone' (of JUB. I. 5. 1-2); M.I ~~135~~ 'If you understand the parable of the raft, you must discard dharma, and a fictitious adharma'; John III. 9 'Whomsoever is born of God, cannot sin'; Galatians V. 18 'If you are led by the Spirit, you are not under the law'; Eckhart, 'There neither vice nor virtue ever entered in'. In the second line testakrtat states the same position, and may be compared with Taitt. Up. II. 9 where the comprehension 'is not

reped by the thought "why have I not done (nâkaram) the good? why have I done (akaravam) the evil?" At the same time the metaphysical technicality of the formula must not be overlooked. The 'to be done' (karta, RV. X. 85. 28; etc., karisayam, I. 165. 9, VII. 20. 1, karaniyam M. 11. 39) which has 'not yet been done' (akartam) contrasts with that which 'has been done' (kartam)" or 'perfected' (akartam) by the 'one who has done what there was to be done' (kartakartyat, AA. II. 5, MU. II. 1), 'who has done the whole task' (kartam-karma-krit BG IV. 18), as potentiality (= not-being as evil) with act (= being as good). Maitreya is asking to be told of that in which there is no distinction of potentiality.

from art, nature from essence."

p. 97. footnote 1. "We take this opportunity to remark Diogenes, even more perhaps than Eckhart, represents for a European an almost indispensable preparation for any serious approach to the Upanisads."

¹⁰¹
p. 97. (note) ... "Let us observe, in the first place, that the Upanisads, the jñāna bhāṣya, are gnostic treatises by hypothesis, and not ethical treatises; their concern is with the art of knowing God, or in other words with the contemplative life. We cannot expect to find any considerable part of these texts devoted to the exposition of prudence. The most that can be expected in their contexts is a full

recognition of the indispensable disportionate value of 'means', and this is just what we find in KU. II. 24 and the corresponding Mind. Up. III. 2.3 (which Rawson very properly cites p¹¹³), & BG. II. 44; it is very clear, however, that the ethical means, however indispensable, are not ends in themselves, but means to an end beyond themselves. This is also the Christian doctrine; prudence is essential to the active life, but accidental to the contemplative life (St. Thomas. Sum. Theol. II-II, 180.2 'The moral virtues do not belong to the contemplative life essentially On the other hand, the moral virtues belong to the contemplative life disportionately.' ^B Those is said to be the contemplative life who are chiefly intent on the contemplation of truth. The

contemplative life, as regards the essence of the action pertains to the 'intellect', and must be distinguished from the mere observation of things by the sense or the intellect and from the pursuit of knowledge for its own sake. (ib. 180.1, — the last observation showing very clearly that neither 'science' nor 'philosophy' in the modern sense of the words pertain to the contemplative life, but to the active life.) It is not, therefore, any defect in the Upāniṣads that they are not expository of ethics; those 'who are especially intent on external actions' are expected to obey the laws of ritual and conduct (leśana in both senses) which are laid down in the Dharma Śāstra Sūtras, in which the first principles with which alone the Upāniṣads are

concerned are applied to specific ~~sense~~ contingencies; while abedevine is also at the same time an indispensable preparation or qualification for the contemplative life, as asserted in our texts, KU.II.24. and Mund. Up.III.2.3, BU.IV.4.9.

p.100. [Third Valli.]

"III.1 continued: On the other hand, it is not unlikely that sañcasaya, loke means 'in the righteous world'. Mund. I.2. 6-10 reminds those who think that 'this that has been earned by their merit and what has been well done (pruyah, nakatoh) is the Brahmana-world --- the fools who delight in that (world won by merit) as their 'better'.' ---

101 p.98. "Third Valli. III.1: ita, 'come

order, Greek kosmos, Sefin order -- As the Sun is Truth (satyam, param), so the Universe is Order: igam va stam asam (aditya) satyam, TS. V. 1.5.9.

Rta is the order of the universe, manifested under the Sun, and seen by whomever it may be that sees through and with the solar 'Eye', the 'Eye of Mitra-varman' (RV. V. 51.1, VII. 61.1 and 63.1). JUB III.

36.5 identifies stam with Brahman (om̄ ity etad vāk-saram stam); whose self-intention is therefore the act of 'creation', as in BU I. 4.10 'In the beginning, this cosmos was Brahman (~~brahmo~~ Brahma va stam apra śit). That knew itself and said "I am Brahman". Therewith that became the All.' What Mitra-varman, apra and para Brahman, thus 'know' or 'see' is the 'World picture'

(jagat-atman) painted by the spiritual-
essence (atman) on the canvas of itself,
in which it takes great delight.' (Śāṅkara,
Svātmaṇi-upana, 15) : the 'speculum
scilicet aeternum', eternal mirror, in
which God sees himself and all things, and
in which those Contemplatives who also
have received liberating all things more
clearly than in any other way, and so
also see 'themselves' more truly than 'as
they are in themselves' (Augustine and
Bonaventura);["] for as B.U.I. 4.10 contin-
ues, 'Whomsoever of the Devas is awakened
(pratyah-dhyata)'["] therunto, he indeed
has become 'it', and so too in the case of
Prophets and that of men Yea,
here and now (itar-hi), whomsoever
knows that 'I am Brahman', entire-
ly that 'this', he becomes 'this'

all' (sa idam sarvam bhavati),
nor can any Deva hinder him from
thus becoming."

(see next note book for continuance).

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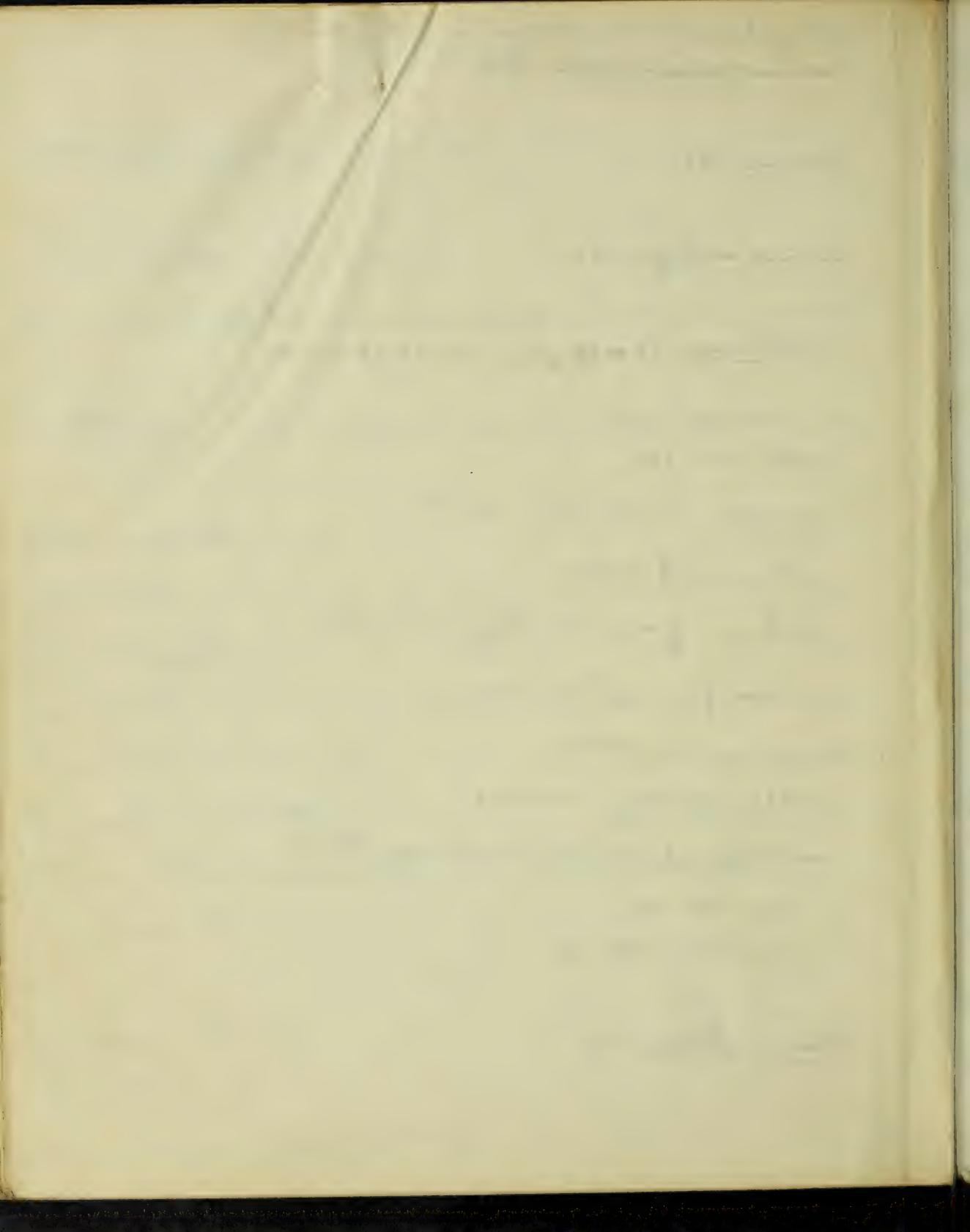
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